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*How to Learn the Chinese Language.**

BY REV. CHAUNCEY GOODRICH, D. D.

IT is a curious fact that almost any child learns any language in a comparatively brief time; learns it so as to pronounce correctly and speak idiomatically and with general accuracy. Or, if his sentences are faulty and his pronunciation incorrect, his mistakes are chiefly the fault of his teachers, in other words, of his environment. Man is born a monkey, and the mimetic powers of the child are in continual exercise. What he hears he produces with astonishing accuracy. And thus in a year or two at most he learns the language of every day life. It has entered his bones and marrow and become a part of himself.

In striking contrast to the ease, rapidity and accuracy of a child in mastering the superficial contents of a language, *i.e.*, the speech of daily life, may be noted the generally slow, difficult and imperfect acquisition of a language by an adult. If he be on his feet in six months, and speak with comparative freedom in a year, his progress is deemed phenomenal. When we remember that mentally the child is wholly undisciplined, while the adult is often thoroughly trained by a score of years spent in various mental gymnasia, the contrast becomes the greater marvel.

I have often watched a child in his study of the language,—for in a sense it is a study,—curious to learn his secret. And I have noted that, in his vividness and permanence of mental impressions, the child possesses a distinct advantage, also that the very absence of various acquirements is in itself a certain benefit leaving his mind free and undivided for this single pursuit. Moreover, the study of language enters into every part and act, every nook and cranny of his life, and, as man is a talking animal, language study may be called a mental necessity.

* Read before the Peking Missionary Association, Nov. 14, 1892.

And yet the advantage does not appear to be all on the side of the child. The mental discipline of the adult scholar, and his power of long continued and well directed effort, ought to make him the winner in this race.

I come now to the practical question, How shall we who are men and women with at least two or three decades behind us, learn to speak the Chinese language, without halting, without a foreign pronunciation or accent, without frequent lapses and circumlocutions, and without stumbling on impossibilities of statement and idiom. And how shall we accomplish this result in the briefest possible time? I venture to write,

Not by Reading.

Students of the language almost universally practise reading with a teacher, sometimes continuously for hours together. This method of learning to speak a language is profoundly and fundamentally wrong, and the partial failure, or slow and hard earned success, of those following it is conspicuous. The mind of the student is wrongly focused. The printed page impresses him strongly, and he is bent on learning the character, at least so far as to be able to read. This is a task set for him and a constant goal of his endeavor. He also stumbles against certain tones which cause considerable mental perturbation, all which keeps his needle from being steadily polarized on learning the art of speech. His mind must be depolarized and singly and solidly fixed on that one indispensable acquirement. Prof. Blackie of Edinburgh writes: "It is not by the conning of dead rules and the spelling of dead books that a living knowledge of that most vital of all living things called language is to be acquired." No criticism is to be made for employing a teacher, provided he is not a "dead stick" (死板), as, alas! many teachers are. The fault is in being *tied to a book*. One year follows another of reading, reading, everlasting *reading*, the patient—or impatient and sometimes despairing—student seldom throwing aside his book for an hour's free conversation with his teacher. The natural method of learning the Chinese language, like all others is

By Talking.

Just as one learns to walk by walking, to swim by swimming, to do anything by *doing* it, so one learns to talk by talking. This is the child's method, and this is the secret of the child's success. Does the child play? He learns the vocabulary of the play. Does he dress? He learns the language of dress and the name of every article of his wearing apparel. The same is true of eating, washing,

everything indeed where his life touches the world. Suppose the child of five or six years wishes to use the word *come*, in any one of a hundred combinations, he would not stumble, nor hesitate for a moment, as many a sinologue, with twenty or forty years' study of the language behind him, and whose brain was stained through with Chinese characters, might sometimes do.

Whether the child has been sitting, walking, retiring, waking, rising, dressing, eating, working, playing, doing no matter what of a thousand things, the sentences have been flying all about him like bees about a hive. He has heard them and repeated them with tireless iteration and in manifold combinations, till they have become his permanent possession; and, so to speak, they are on deposit, ready to draw out at a moment's notice. Granted that herein lies the child's success, we may inquire, Can the adult imitate the child's method?

I am certain that he can. I well remember how a Mr. Maulmain surprised me by the great advance he had made in speaking Chinese during an absence of some six months. Returning to Western civilization, he decidedly preferred to converse with me in the Chinese language. His idioms, the structure of his sentences and his intonation, were all thoroughly Chinese. And yet Mr. Maulmain was an uneducated man, who possessed the linguistic sense to a very limited degree, and whose chief work was the distribution of Bibles. What might be done by a scholar, with the aid of a teacher, pursuing the study of the language with undivided attention and unwearying ardor, remains, I think, to be tested. And, in the interest of better speaking, the test ought to be made at once. Just how the student should proceed it is more difficult to write, as this is a road so seldom travelled, and where little more has been done by way of initial survey than to bark the trees. I should like, however, to see something attempted like the following programme.

Begin by securing, if possible, a live teacher. (A graduate from a Girls' Boarding School would make a capital teacher for a lady). Buy also the best available books. I would not utterly reject books, even at the beginning. Buy also some blank books for the pocket.

Commence your first lesson with talking. Your teacher knows never a word of English. Chinese to you is a tangled and sunless forest. Never mind,—*talk*. Perhaps some good friend will give you the Chinese for 'What is this?' Here are at least three words. This is ample vocabulary to begin with, enough to set you bristling all over with interrogation points. You begin with whatever may be in your room: table, chairs, clock, watch, stone, door, etc. You repeat the names over and over, again and again, after your

teacher, imitating him in sound, pitch and a certain peculiar quality of accent.

Suppose you begin with the table right in front of you. Play table with your teacher. Tell him in sign language, table, table-cloth, above the table, under the table, beside the table, lay on the table, take off from the table, lift up the table, set down the table, push the table, pull the table, move the table, turn the table, set the table, brush the table, wash the table, wipe the table, round table, square table, etc., etc. Use pantomime freely, and without fear of losing your dignity. There is nothing in the above sentences which you cannot give your teacher without the aid of an interpreter. He will give you back your sentences. If he is a live man, he will also play at pantomime and give you other phrases. Now, with your teacher, repeat these phrases over and over, back and forth, up and down, throwing them up like dice, to come down in miscellaneous confusion, all your senses being on the alert. Play table say for an hour and a half. You will by this time have earned a recess of fifteen minutes.

When you come back to your play-work, perhaps you would like to see how table looks as written. It may be well to provide yourself with another short phrase, 'Please write.' You ask your teacher to write table. You watch his writing and imitate him. You may use a pencil instead of a brush if you so elect. Ask him to write 'on the table,' 'under the table.' Write these characters also, carefully imitating the teacher in the order of the strokes. Now write them from dictation, and without the copy before you. Three or four new characters will be enough to write each day. Do not fail to write daily both morning and afternoon. A half hour will be quite enough for each writing lesson. Meanwhile, if your teacher gives you the names for brush, ink, paper and one or two sentences of three or four characters each, repeat them after him and remember them if you can, giving them back to him a score of times before the sun sets.

After writing, repeat your table lesson, using the vocabulary you have gained for all that it is worth. A half hour will do. Now go and practise on the first Chinaman you meet. From the beginning mingle much with the Chinese, talking with them and learning, not only the language, but also a great deal beside.

For the afternoon, repeat the lessons of the morning with endless repetition and constant variation. You may finish the day with an hour of Wade, or Mateer, or Baller, spicing the reading as much as possible with conversation. You will find there are several tones. You may learn them and carefully practise them. Of course you are to *master* them, but you will do so largely by the imitative method of the child.

Does the above seem too simple for a scholar? No language can be too simple for a novice. If at the beginning of the second day you can repeat without hesitation one-half of the above sentences, you have made a splendid commencement. Note the number of words, especially verbs, already in your vocabulary.

Let the second day's work in general proceed as the first. Make great demands upon your memory. It will be strangely perverse and unreliable at the first, proving a sieve and dropping too many words through it. But by hard work, constant insistence and continual repetition, words will by and by stick to your mind like burs to a cloak. Day by day take up new things, things right around you, things in which the language impinges on daily life, anything not abstract that interests you.

After the first fortnight, if you please, you may take a reading lesson of an hour in the morning, as well as in the afternoon, always mixing in conversation freely with the reading, in fact making the reading a conversation and taking frequent excursions outside the book. Some single sentences may suggest a dozen others. Count it as nothing that you can *read* the lesson. MASTER the lesson by making its sentences ready coin in your pocket. Talk, talk, repeat, repeat, everywhere to everybody, till the language has grown into you. You will not long complain of the method being too easy for your disciplined mind.

Whenever, from the very beginning, you have the opportunity of hearing the language, be on the watch for words or sentences, and write in your note-book—the constant companion of your pocket—anything that catches your ear. These words and sentences you will take to your teacher at the first opportunity. Attend Chinese services from the first Lord's day you are in your China home and onward. Listen to all the exercises, note-book in hand, and jot down (as unobserved as may be) words and phrases. Make these the first order of Monday morning's lesson. You will follow the preacher with some pleasure in two or three months, and afterward rapidly master his principal vocabulary. Pick up the language wherever you hear it. Never lose a sentence from being ashamed (*i.e.*, too proud) to ask for its repetition or interpretation. Think of every sentence as a nugget of gold,—it is worth more than gold,—and work as a miner works with the glittering ore before him. Call every character you learn to write worth a dollar. You should earn a thousand dollars the first year. After a time you will learn the radicals, and at least the principal phonetics, and will take pleasure in analysing the characters you write. After a few months of study you will learn new phrases with every visit to the street: in the shop, at the fortune-teller's stand, from a sleight of

hand performer, at a small theatrical show, from persons in a quarrel with a peace-making crowd gathered around them, from the sellers of small wares spread on the ground, from some ragged beggar-looking vagrant who gathers a crowd about him and harangues without any discoverable reason. From any and all of these you will get capital sentences for daily use. Shut your hand on them and hold them. Do not say, I have no faculty for catching sentences on the wing. You never will seem to possess such a faculty till you cultivate it. You will do well to drop in to other chapels than your own and hear other preachers. They will have pet phrases and choice idioms which you will soon learn. By hearing many persons you will enrich your vocabulary. Wheresoever you go, talk and ask questions. It is your business everywhere and—nearly—always.

Dispossess your mind utterly of the idea that it is your duty to read a certain amount in a day or in a year, or that your success is proportional to the amount of your reading. If you have a year's task set by your mission, do not feel the slightest concern about it. You will probably accomplish it and considerably more by the method suggested above.

But this article is lengthening, and must come to a close. I would that my mind had been strongly drawn to this subject by a paper or enthusiastic statement, when I first arrived at this land of the Celestials. I would have learned a multitude of useful phrases the first two years which I have been decades in picking up. As it was, I became possessed with a fever of desire to talk, and broke away to a degree from the conventional way of learning Chinese, practising in part the method described above. During my life in China I have become more and more impressed with the need of a new departure here. Meeting quite recently two articles on learning a language in the July and August numbers of that remarkable periodical, *The Review of Reviews*, my mind became so strongly impressed with the importance of the subject as to set my pen in motion.

If there is a method by which our tongues may be loosed within a year, so as to speak with freedom and considerable effectiveness, having meanwhile laid a splendid foundation upon which to build in future years (for we are always to be students of the language), let us by all means seek to discover it. And, having once made the discovery, let nothing turn us aside from following it, not even the delusive imagining that one might make more rapid and scholarly progress by reading books. The method of success is the method for the scholar, even though it consists in following a child.

Tungcho, near Peking, Nov. 12, 1892.

Objects, Methods and Results of Higher Education in Our Mission Schools.

BY REV. J. JACKSON, METHODIST EPISCOPAL MISSION.

(*Concluded from last month.*)

Results.

WE must now pass on to the last part of our subject, viz., results present and prospective, of our educational institutions.

I am not able to say a great deal on this subject for one or two reasons. In the first place there has not been sufficient time since the committee did me the honour to invite me to speak on this subject, to gather statistics and facts bearing upon the actual present results of higher education in this country, so that I can only speak very generally on this part of the subject. In the second place, as to prospective results, I do not feel myself sufficiently gifted with prophetic insight to permit me to speak very confidently. I might perhaps allow my imagination to run down the vista of future generations, and picture to myself and you the mighty revolution which higher education is destined to bring about in this country. I might perhaps describe the great intellectual awakening which is destined to take place, the snapping of the intellectual fetters which has so long held this nation in thralldom, the overturning of hoary forms of superstition, the overthrow of a scholasticism as barren as that which held Europe in bondage during the dark ages; the substitution of experimental science for a worthless empiricism; the triumph of a spiritual philosophy over a worn out materialism; in short, a complete regeneration of the moral, intellectual and spiritual life of this great empire. If I were to do so, perhaps you would say that I was dreaming dreams and seeing visions! But perhaps after all, my dreams and visions might at least bear some resemblance to truth; at any rate I would postpone the time for the accomplishment of my prophecies (like most of the prophets of modern times, for example, who prophesy of the millennium) to a date sufficiently far of as not to compromise my prophetic character! I will spare you, however, and confine my prophecies to very narrow limits, so as not to tax your faith too much.

First, as to *present actual results*. It must be remembered that higher education is a comparatively recent thing in this country. It is not many years ago since the first high school was established, and it is only within the last fifteen years or so that there has been a real widespread interest taken in the subject by missionary bodies. When I came to China in 1876, the only high school connected with missionary societies which was at all known was the Sung Chen College,

and that was then only young. Indeed, up to the present time, though interest in this subject has been greatly awakened, yet very little indeed has been done, and most of the higher educational institutions at present existing are only in their infancy. It is not to be expected, therefore, that there should be as yet very large and definite results from this branch of work. But there are some results, and first of all we would mention the wide-spread and increasing interest in Western science and civilization.

That there has a great change taken place in the attitude of China towards Western learning and civilization during the past few years is well known, but how great the change is we do not always realize. Archdeacon Moule speaks in the record of his thirty years' experience in China, of Old China and New, and this phrase very aptly describes the change which has taken place. It amounts almost to a new faith, a Renaissance. That this change has been brought about entirely, or even chiefly, by our mission schools I do not assert, but I am confident that these have been a very important factor in bringing about this result. The text-books which have been prepared largely for the use of schools have had a very wide circulation, and have exercised a very powerful influence upon large numbers who have not come in contact with our schools as students. The books prepared and sold by Dr. Fryer, especially, as well as those of others, are very widely read and circulated amongst the literati. We sometimes have men call upon us who are very well versed in science and mathematics, who have obtained their knowledge through the medium of books alone. Amongst the official classes, also, there is a great awakening and an increasing interest in Western studies, stimulated very largely by the example and influence of our schools. Considering the very short time which has elapsed since the educational enterprise has been taken up in downright earnest, I think the results so far, in the general enlightenment of the country, are very satisfactory indeed. The late disturbances that have taken place in Central China are rather an argument in favour of what I am asserting than proof to the contrary. The fact that Hunan is manifesting a bitter animosity against foreign civilization only proves how effectively the influence of Western learning is making itself felt, and penetrating into this very stronghold of conservatism.

We notice results of a more especially evangelistic nature.

Evangelistic Results.

Unfortunately, educational work is often spoken of as distinct from, if not incompatible with, evangelistic work. I will venture to affirm, however, that the thorough missionary educationalist is one of the best and most effective of evangelists. In India this has

proved to be true to a very great extent, and it is equally true at present in China, and will be more distinctly so in the future. And is not this what might be expected *a priori*? If by evangelization we mean the instilling into the hearts and minds of men the truths of God's Holy Word, the leading of men to know and love our Lord Jesus Christ, the training them to grow up into Him in all things until they arrive to the full stature of men in Christ Jesus, the teaching them to observe and to do whatsoever He has commanded, to walk in all His statutes and ordinances blameless, where would you expect to accomplish this better than in our educational institutions where we come into close contact with the students day by day, meet them in the lecture room, the prayer-meeting, the class-meeting, and lead their devotions and unfold to them the meaning of God's blessed word in the Sabbath sanctuary? It is a misfortune that even in thought we should have come to separate educational and evangelistic work. Our venerable founder has taught us a better lesson, both by his example and in his noble hymns. Unite the pair, so long disjoined,—*Knowledge and vital piety*; and he is doing evangelistic work most successfully who is best accomplishing this object.

Another result we may expect, and which to some extent has already been realized, is revivals of religion and experience of true conversion, such as we are accustomed to in Christian lands. We cannot say that in China as yet we have been blessed by seeing many conversions after the old Methodist fashion. Not that there have been no such cases; far from it; but they are not common. We have hitherto been content with much less than this. We have been satisfied by an avowal of faith in Christ and a turning from outward forms of idolatry, and have not expected or required that deep and marked experience of an inward change which we look for in Christian lands. We are accustomed to account for the difference by adducing difference of temperament. We say that the Chinaman is not emotional like the Anglo-Saxon, and the absence of deep religious emotion is only in keeping with the rest of the Chinaman's character. But I think the Chinaman is after all not so entirely destitute of emotion as we are apt to suppose; and if the Chinese Christian does not give that outward evidence of an inward experience which we are accustomed to in the West, the reason is to be found quite as much in the absence of the experience as in actual incapacity for emotional feelings. The soil of the spiritual nature in the ordinary convert has not been ploughed deep enough to admit of the good seed taking very deep root; the heart has not been so stirred to its very depths as to manifest very striking outward forms of emotion, such as mark most revivals of religion: in short, the Chinese have not yet been educated up to the revival standard.

We sometimes, I am afraid, look upon revivals as something so entirely belonging to the agency of the Divine Spirit as to be quite beyond human control, and to be quite outside all laws with which we are acquainted. That there can be no revival of religion without a special operation of the Divine Spirit is indeed axiomatic; but that revivals are an anomaly altogether outside the pale of law, is indeed hardly likely to be the case. Natural and spiritual laws are linked together, and operate much in the same way if on different planes. Human and Divine agency coöperate, and men are "workers together with God," and human means can so arrange a set of circumstances as to bring about the most powerful operation of natural laws, or to greatly modify their action. It is so also in the spiritual world, and specially so in regard to revivals of religion. It is God who gives the increase by graciously pouring out His Spirit on the hearts of men, but it is by human agency, by arranging the circumstances so as to give free play to the Spirit of God, that He may exercise this convincing and converting influence, that great revivals of religion are brought about. And nowhere can this result be accomplished better than in an educational institution. There is hardly such an institution existing in China to-day that has not experienced such revivals of religion as are all but unknown in other methods of work. And the same is true also of India in the earlier stages of mission work there. The soil has been better prepared for the reception of the good seed by daily instruction. A good foundation has been laid upon which to build the spiritual superstructure. How different the feeling of the preacher when he stands up before a congregation of young people who are being trained in our schools, whose minds are quick to enter into all his varying moods and feelings, who fully understand and appreciate his sermons, from that which he experiences in an ordinary congregation. He feels at once that the electrical condition of the atmosphere is totally different, and while he hardly ever dreams of a revival in one case, he confidently looks for it in the other. I will here do myself the pleasure of quoting a passage from the life of Dr. Duff, which bears upon this subject. Mention is made of a Mr. Groves who was travelling through India, making himself acquainted with mission work and its results. After travelling extensively he at length came to Dr. Duff's school in Calcutta, where he says "he found himself in a new world when among the young Brahmans who were searching the Scriptures diligently. The whole force of his loving nature was drawn out when he came to examine these Hindoos on the design and effect of the sacrifice of the Son of God on the cross of calvary. His questioning burst forth into an appeal which pressed home on their conscience the knowledge they had shown, while he wept in his fervour, and the eyes of the young men

glowed with reflected inspiration. Then turning suddenly to Mr. Duff he exclaimed, 'This is what I have been in quest of ever since I left old England. At Bagdad I almost daily exhorted the adult natives, but in the case of even the most attentive I always painfully felt that there was a crust between their mind and mine. Here I feel that every word is finding its way within. I could empty the whole of my own soul into theirs. How is this?' Duff's answer was to throw open the door into the large hall and point to the busy scene where the very young were being instructed. There, he said, is the explanation. Was it not worth while to begin so low in order to end so high?"

One more result, already to some extent accomplished, but to be expected in greater degree in the future, is "*The supply of a trained, educated body of native workers.*"

I must not dwell upon the point, as I have already trespassed upon your patience sufficiently. The subject of a native ministry has been somewhat of a vexed question among missionaries in China, and not least in our own Mission. I may say that I early formed my views upon the subject, and length of time and added experience has only confirmed me in the belief that the crying need of our Church in China is for a well trained, intelligent and godly native ministry. I do not expect to see very much extension of our work, or very large additions to our membership, until this need has been supplied. We all know the limitations of the average missionary, and we are able fairly well by this time to estimate what is likely to be the result of his effort in unaided evangelistic work. The history of our own mission in the past, as well as that of some others with which we are acquainted, is, I am afraid, only a prophecy of what will take place in the future, and I am bound to say that I am not very hopeful of any great success. Experience has not led me to expect a great deal. If we mean to spread rapidly we must set about in good earnest the training of men who can do what most foreigners cannot do, and the foreign missionary must seek a field of employment, a branch of work which is more adapted to him, which he can do better than any native, and not spend his energies in fruitless endeavours with what a native can do infinitely better and at a mere fraction of the cost. I said this substantially ten years ago when I arrived on this field, and I repeat it now with greater emphasis, stronger conviction, and backed up by the experience of facts and results. Now, our educational institutions are adapted when properly managed to supply the kind of men we most need. They have supplied that need to some extent in other missions where the work has been carried on longer; they are supplying the need now in our own Mission to some extent, and

will do so in far greater proportion in the years to come. That we shall have failures and disappointment I am prepared to expect: failures on the part of the missionary through lack of knowledge, experience and wisdom in turning to best account the material supplied by our schools in guiding the young men placed under his care with prayerful sympathy and tender oversight; failures on the part of the young men themselves, some of whom will grow weary in well doing, fall in easy-going formal ways, be overcome by the manifold temptations around them, and having put their hands to the plough will look back and prove unfit for the kingdom. But in the midst of failures there will be grand successes. The Spirit of God will touch many hearts with His own finger. His gentle voice will find an echo in many a soul prepared by our teaching, the live coal will be taken from the altar and applied to many lips which shall become eloquent with divine inspiration, and ultimately a noble band of men shall lead and guide the native Churches they have been instrumental in bringing into existence,—prophets, evangelists, pastors and teachers, who shall lead their people from the land of bondage and establish them in the true “Hwa Kwoh” (華國), the “glorious land” of God’s Kingdom on earth.

Collectanea.

DECEIVING THE GODS.—The Chinese constantly use the expressions, “Deceive the gods,” “Flatter the gods.” “Pull the wool over their eyes” (*may shun*), they say. Here is an instance of it, lately reported by a native paper: The Cantonese seem to have been frightened by a rumor that a terrible and deadly sickness would produce great havoc in the 9th and 10th moons (months), and that to avoid the calamity, it was necessary to alter the moons into the 1st and 2nd moons. With one accord the people made out the last day of the 8th moon to be the last day of the year, and the 1st day of the 9th moon to be the 1st day of the new year. Congratulations were heard on every side, fire-crackers were exploded at every door, and butchers did a brisk business. The delusion was certainly carried far enough to deceive even the most astute of the gods of sickness—*Ex.*

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THE MORAL CONDITION OF JAPAN.—It is apparent that Confucius and Buddha have no reserved forces for the present emergency. “Buddhism,” said a priest recently, “is the best of

religions, but its priests are the most degraded of their class." The Imperial Government in the summer publicly reprimanded the leaders of the chief sects, but though the disgrace was keenly felt, I hear of no reformation. Whatever moral power this religion may have exerted in the past, it is not now an active influence for good.

Shinto has been proclaimed to be "no religion" by the government itself during the year past. Its rites are declared to be strictly traditional and commemorative, and thus the consciences of Christian officials have been relieved.

Confucianism teaches that benevolence and righteousness are the powers that govern the universe and constitute life. As a philosophy it satisfied the chosen few; as a code of morals it met fairly well the needs of a rigidly conservative society; as a religion its morality was sufficiently touched with emotion to satisfy those who knew neither the true Fatherhood of God nor the personality of man. Its devoted adherents were the bitterest opponents of the opening of Japan. They knew that their philosophy could not continue should Western learning prevail, and they foretold thirty years ago the present moral interregnum. They were true prophets, and the young men of to-day know little and care less for the philosophy that ruled their fathers' lives. . . . Beneath their soft and friendly manners, the Japanese too often conceal passions that only await opportunity to become deadly. Young men walk the street with the mien of scholars; they delight in books, poetry and flowers, and yet are ready with dynamite or knife to destroy men whose opinions cross their own; and with desperate bravery the assassin plans to seal his murder with his own blood, while the populace with indiscriminating praise applauds the suicide as a hero. Self-destruction atones for any crime. So statesmen must surround themselves with guards, and public men are in constant danger of murderous assaults. Nowhere does life seem, on the surface, more contented and sunny, and nowhere is it thrown away with such unconcern. The spirit of old Japan remains beneath the modern garb.—*Rev. W. Knox, D.D., in The Missionary Review.*

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THE TEACHING OF MANU—MERIT.—In xii. 20, 21, 23, we find the Hindu doctrine of merit which is, alas! that of fallen human nature in general, clearly stated: "If a man practises more virtue than vice and less vice than virtue, then he is invested with the aforementioned elements, and in them he enjoys happiness in heaven. But if he practises more vice than virtue and less virtue than vice, then he is divested of those elements and so endures the tortures inflicted by Yama. . . . Observing, by the power of his own intelligence, these various movements of the soul, which arise respectively

from virtue and from vice, a man should always apply his mind to virtue." In iv. 238-243, is a passage which speaks in a striking manner of the accumulation of merit. Part of it seems to have suggested some lines in a favorite Christian bhajan. "A man should gradually accumulate merit, as white ants gradually build up their heaps, or as to obtain assistance thereby in the other world; specially avoiding the giving pain to any living being. Neither father nor mother stand by for our help in the other world, nor do wife or children, nor any relative: only merit stands by us there. Every living being is born alone, alone also he dies; alone does he enjoy the fruit of his good deeds, alone also does he suffer that of his evil deeds. Relatives leaving the dead body like a log of wood or a clod of earth on the ground, go away with averted faces; but merit follows the soul to where it is gone. Therefore a man should be ever gradually accumulating merit for his own assistance; for with merit for a helper, he passes over the darkness which is so difficult to cross. A man who is addicted to virtue and has destroyed his sins by penances, is quickly conveyed to the other world with an ethereal body, all shining with light."—*The Indian Evangelical Review*.

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A CHINESE INQUEST.—Finally the real "Lao Yeh" (Old Father), the official himself, was ushered into the yard. By this time the streets, roofs of houses, inn yard and all available spaces were crowded. A cock was killed, and the court opened,—the Lao Yeh seating himself behind a table covered with red damask, on which were sacrificial bowls, candles, &c. He lit his long pipe, put himself at his ease and aired off his importance as if to say, 'Let justice be done with dignity.' The corpse was laid before the table. A book was opened,—about fifty pages of descriptive anatomy as understood in China. Each part of the body was named in succession, and a man examining the body answered, "Wu-ku" (all complete.) The corpse having been examined, witnesses were next summoned to testify to the cause of death and the circumstances. First the muleteer, next inn men, finally myself. All the others had to kneel before the table and beat the ground with their heads once, and continue kneeling while being examined. I stood by the side of the magistrate. Next the coffin was brought, arrangements made for burial, &c., and then the Lao Yeh rose up and kicked the table topsyturvy, sending candles, bowls, damask, &c., right into the mud, and in less than a minute the retinue were howling along the road, escorting the magistrate home.—*Rev. Moir Duncan, M.A., in the Missionary Herald*.

CHINESE PUNISHMENTS.—If you look back on the ancient history of China you will see that during the reign of Fuh Hi, called Tai Hao (2953 B.C.), the first of the five Emperors was regarded as the founder of the empire. In that time China had only a very slight punishment for criminals. Those who violated the laws, were dealt with by the supreme power of the state. The heavy corporal punishments were instituted at the time of Emperor Zur (紂) (1154-1122 B.C.), the last Emperor of Shang dynasty. This monarch was a man of powerful mind and great shrewdness, but unprincipled and cruel. He invaded the territory of Yew Soo-sze who, to avert the attack, gave him a beautiful girl named Dah Kee (妲己), who introduced the cruel punishment from her country. She was exceedingly cruel, and influenced her husband to inflict more severe and barbarous punishments for offenders, such as to hold red hot irons in the hands, walking above burning coals on a copper cylinder heated and smeared with slippery grease, that the poor victim shall fall from it upon the fire and be burned to death.

Punishments may be divided into three classes: First, the punishments for the faults and offences of children, which are inflicted by their parents, such as ferule, etc. Second, the punishments for criminals who have violated the laws of the government, carried out according to those laws by the absolute power of the Emperor. Third, the punishment of the souls after death, inflicted by God on those persons who, during their life time, have done many cruel things and disobeyed Him. The first and the last ones, I dare say, you readers know much better than I, so I will not expatiate on these here. The second class of punishments I should divide into two great divisions, namely ancient and modern. Punishments such as cutting off noses and ears or chopping off hands, were commonly executed during the reign of Genghis Khan. The punishment for stealing was to brand a letter on the face, which gives the thief a life-long disgrace. It was similar to the punishment the English inflicted for vagrancy during the 15th century: *i.e.*, to brand with a letter V and sell as slaves. Beheading was used for robbers and parricides, and sometimes robbers were imprisoned for life.

The modern punishment is subdivided into twelve sections, namely beating with bamboo, slapping the face, squeezing the ankles and fingers, kneeling on chains, imprisonment, beheading, strangling, hewing in pieces, transportation, *tien-ping* (somewhat like pillory), being put in cangue, etc. I must now proceed to write about each of them in succession. The punishment of bamboo beating is for small theft. Slapping the face is most commonly used for women. Squeezing the ankles and fingers is used for

robbers who do not confess their crimes. Kneeling on chains is a kind of torture inflicted on those robbers who would not confess. Imprisonments are of two kinds: one for three years and the other for life, but it is not like the French in the 18th century, who, with no charge or trial, were kept in prison till death.

Beheading or strangling is used for robbers and parricides. Hewing into pieces is for incendiarism and very great robbery. Transportation for the followers of a great robber, that is, sending them to the northern part of Manchuria near Russia, about one thousand miles from China. *Tien-ping* is a species of torture like the cross, and the use of it is to tie up the thumbs of the criminals to it, and by tightening them, cause the sufferers to feel pain and confess their crimes. Cangue, a heavy wooden collar, is for small theft. Some of these heavy punishments and tortures are getting obsolete and are not resorted to at present; so we see the punishment of China is getting lighter and lighter every dynasty. The heavy and severe punishments will cause the people to revolt, as during the reign of Emperor Jih (桀) (1818 B.C.) of Hia dynasty. We also see the French Revolution (1789 A.D.) was mostly caused by unjust and heavy punishments. If a country has no punishment for criminals, the people will be lawless, and the whole society will be upset. It is well understood that punishments are necessary for a country, but should not be too severe as to make the criminal suffer unnecessary pain. As to torture for extorting confession, these should be done away with.—*Ying Juk-soo, in St. John's Echo.*

I think it is perfectly clear, says Dr. George F. Pentecost, that there are many traces of a primitive revelation in Hinduism. Christianity is interpreting to the Hindu many truths which are imbedded in his sacred books, and which without Christ as the key to unlock them, must forever be buried treasures to him.

CHINESE CHARACTERISTICS.—Speaking at a meeting of the College of Medicine for Chinese, Hongkong, in July, Dr. Cantlie, Dean of the College, said:—"Anyone who knows the Chinese even but slightly is well aware that steadiness of purpose is, perhaps, their most constant characteristic. In their national history, be it in the overthrowing of usurping rulers or beating forth their enemies, their constancy of purpose has always prevailed. Time shakes them not from their intent nor weakens the ardour of their understandings. The passing away of one generation but endows the theme with the sacred fire of heredity; the register of a century past in any attempt but affords time for its development and growth, and brings it into fuller fruition and purpose. It is with the sons of such a people that we have to do, and having once taken up a subject, be it science or war, it is not in their nature to retract."

A Conversation between two Chinamen.

BY A LADY MISSIONARY.

NON-CHRISTIAN Chinaman.—Well, my friend, what is this I hear about you? They tell me that you have entered the Jesus-religion; you must surely have been bewitched to take such a step.

Christian Chinaman.—Not bewitched, my friend, but persuaded by the most reasonable of all teaching that could be presented to a thoughtful mind in search of truth. I feel sure that if you had Christian truth put before you fairly, you would also soon join the Christian Church.

Non-Christian.—Not I! Some time ago I was anxious to know for myself what the Christian teaching was, so I had a conversation in a street chapel with one of the native preachers, and what he told me as the most important points in his new religion was enough to keep every thoughtful man from joining.

Christian.—Why, what did he say?

Non-Christian.—He said the first and most important thing was that I must give up respecting my ancestors.

Christian.—That is most strange. The foreign teacher with whom I have had many conversations never of himself alluded to the subject. When I brought it up as a difficulty one day he merely said, "When you know God and give Him the love and worship of your heart, the amount of respect you should show to relations—dead or living—will soon take its due proportions." I then asked him if it was true that Christians shewed no respect to their departed ancestors. He said nothing, but opened a book and shewed me a photograph of a cemetery in his home-land. It was more like a lovely flower-garden than a place for burying the dead, and in front was a lady with her children all dressed in deep mourning, putting fresh flowers on a grave. In fact they seem more particular about their dead than we are.

Non-Christian.—Well, that is news to me. I was given to understand that they thought no more of dead parents than of dead dogs, although when living they owed them obedience and respect just as our classics instruct us to do.

Christian.—What further did this Chinese preacher say was important in the Christian religion?

Non-Christian.—He said I must see and feel that I was a criminal that had broken all the laws of God and man before God could forgive me and receive me as his child. Yes, criminal 罪人 was the word he used.

Christian.—Strange again! My teacher only tried to shew me that as I acknowledged that the food I ate was from God, I had been very ungrateful in not rendering Him worship and thanks and service all my days. True, since I have known God as revealed in the life and death of Jesus Christ, I see many other sins in my heart and life than ingratitude, and sincerely wish to be purified from all that is displeasing to my Heavenly Father.

Non-Christian.—"Heavenly Father," that is a beautiful name! It was not once used by the preacher in all our conversation. He seemed to speak of God as angry with all but the few who accepted a certain set of truths that had not come to our country till a few years ago, and that all our sages of the past are suffering punishment now because they did not know and believe these truths. Could anything be more absurd?

Christian.—That man must have been imperfectly taught. My teacher spoke with the greatest reverence and respect of Confucius, Mencius and Lao-tze, and said they were sent by God to teach us and prepare the way for the higher teaching of Jesus Christ; just as many in the West who lived in the time of our sages were the teachers from God of their day. He said, too, that were Confucius living now he would accept Christianity if it were offered to him, as those who know and appreciate what is *good* are always ready to accept anything higher and better when they see it.

Non-Christian.—I think it is you who is imperfectly taught, for the Christian books I have seen correspond with what that native preacher holds as truth. Another strange doctrine he mentioned as one which I must hold before I can be a member of his sect, is also mentioned on the first page of a catechism he gave me, and that is, that though there is only one great God, we must believe that there are three in that one. In fact they seem to worship three Gods, and Jesus is one of them, for he said, "You must worship Jesus", and again, "You must pray to Jesus", and yet they say that they have come to tell us of the one God, and ridicule the Chinese for having so many gods.

Christian.—I also have learned a catechism which treats of that great mystery, but does not do so till other truths are first made clear. It says of this that God has revealed Himself under three characters: As the Creator and sustainer of all things, He is called 'God the Father'; as coming in the person of Jesus and living and dying for the sins of the world, He is spoken of as 'God the Son'; when as a holy Being, He dwells in the heart of man, He is called 'God the Holy Ghost.' Here is a copy of my catechism; I always keep a few by me to give to any who are anxious to know what Christianity really is. Do take this copy and read it.

Non-Christian.—Thank you. I shall look it over. Your way of putting it is intelligible anyhow. But now what do you say Christianity really is? What's the good of it? I'm sure apart from the medical work done by these missionaries, I can't see what good they do in China.

Christian.—My teacher says that Christianity is "God's remedial scheme for the sin and suffering of the world." My boy is now learning a book at school, which shews what Christianity has done for many nations of the world, and, in fact, shews that it is Christianity that has made England, America and other nations of the West the great nations that they now are.

Non-Christian.—I should like to see that book. But what good has this new religion done *you*? That's what I want to know; you were always a good enough fellow I'm sure.

Christian.—Ah! that word 'good' is only comparative, is it not? I may have seemed better than some of my neighbours; but now that I know from Jesus' life and teaching what a selfish life I have always lived, I am filled with shame that I have been so heartless as to witness so much misery around me and never wish to relieve it. On one hand, I am ashamed of my past ingratitude and selfishness, on the other I have a peace and joy to which I was before utterly a stranger. Peace, because I know that all my selfish past is forgiven; joy, from now being a true child of God, taking part with God and his people in the great work of saving the world from sin and suffering. In keeping the vow I made when I entered the Church, to do some good to my fellow-men every day, I feel often as if Heaven were really begun already. Another thing, though yet very far from perfect, I have God's Spirit to dwell in my heart to help me to reach the high ideal which Christianity puts before me in the person of Jesus. Just think of it, to be a temple of the Holy Ghost and getting guidance day by day from Him! For myself I think that the possibility of such a thing is one of the grandest of the doctrines of the Christian religion.

Non-Christian.—Perhaps so; but what of your vegetarianism? Of course you have had to give that up; at least, that man in the street chapel said something of the sort. He said that all efforts to improve ourselves by vegetarianism or otherwise, or to do good to others, was deadly and ended in death.

Christian.—Most strange indeed! My teacher has told me that many Christians in the West think it better to live on vegetable food, and that a missionary among the Mongols became a vegetarian to commend himself to the people he was trying to convert to Christianity. He told me that as a Christian I was at liberty to eat flesh or to keep to my vegetarianism just as I thought fit. If

vegetarianism was helpful in keeping me patient and kind, or in keeping under the body in any way, he would advise me to keep to it. He said he often felt inclined to try it himself, especially when he found himself getting impatient and angry over trifles. Diet, he thinks, has much to do with these things. As to doing good being a deadly thing, my teacher says that accepting Christ as our Saviour is just a means to the end that we may live lives such as His; and we cannot get a better record of His life in few words than "*He went about doing good.*" Here is a Gospel which gives his life. [Gives him Luke.] Do read it for yourself and judge. I have to-day in an epistle been reading a passage which says, "We are created in Christ Jesus unto *good works* which God foreordained that we should walk in them." In fact, this I take it is the great difference between God's children and those who are not. Those who are living for themselves alone are not His *true* children even, though they may call themselves Christians; those who are living for the good of their fellowmen *are* God's children, whether they recognise it or not; aye, and will be welcomed to the Father's house at last on these grounds, much to the astonishment of some of them. That teaching is both reasonable and according to the Scriptures; just listen:—[he reads Matthew xxv. 31st to the end. When he finished his friend went on.]

Non-Christian.—What kind of good work are you now engaged in, may I ask?

Christian.—Well, our religion tells us that our alms should be done in secret. But, since you ask me, I may tell you in a general way that in my business I am now doing nothing that will not stand the light; nothing like lying or cheating comes in now; and, strange to say, my business, though it suffered a little at first, is now prospering more than ever, for people know that they will get the true value of their money at my place. Then there are some sons of widows I have sent to school at my expense. Also the members of our Church have free schools over the city and dispensaries for giving medicine free to the poor. Then we keep several preachers going about towns and villages calling on men to repent and enter the kingdom of Heaven, and quietly talking to people about God's love in Christ for the sinful and the perishing world. These men are carefully trained how to put Christian truth before the Chinese, and taught thoroughly wherein Christianity excels all the good in Confucianism, Buddhism, Taoism or any of the secret sects of China. We also visit the sick and bury the dead who are poor. Then I also keep a quantity of books, tracts and leaflets to give to any who may wish to know what Christian teaching is. Here, for instance, is a short prayer which I give as a sort of first lesson. Then, there

is a hymn about immortality and Heaven which my wife is constantly singing. Then comes the catechism I told you of, in which there is nothing but what every good man's conscience will say "Amen" to. Then a small hymn book which I can almost say by heart now, as I find the hymns very comforting after the busy day is over. I often go right through the book when I once begin. Listen to this : [and he sings, "Jerusalem my glorious Home."]

Non-Christian.—Well, that's fine, if true. You have certainly put Christianity before me in a very different light than that native preacher did. Your view of Christianity as a scheme for ridding the world of sin and suffering, extreme poverty and misery of all sorts, in which we are called to be helpers, draws me as much as the other repelled me. But I must study the matter more. It is getting late, so I must go home. I don't mind taking that short prayer you showed me, and the hymn you said your wife is always singing. Thank you for the Gospel and the catechism; that book shewing the benefits that Christianity has brought to various countries of the world, which you say your son reads at school: I should like to buy a copy of that if you can get me one. After studying these I shall come and have another talk with you on the subject. Good night.

Christian.—Good night. [Bows him out; then to himself.] May the Spirit of God lead my friend into all the truth, taking of the things of Christ and shewing them to him. Amen.

God's Own Estimate of Heathenism. (Read Rom. I Chapter.)

BY REV. W. ASHMORE, D.D.

IT is not what men think, but what God thinks about it. Nor do we have to go back to the Old Testament to find out. It is all packed solid into a single chapter of the New Testament, so as to be clear, well defined, and unmistakable.

I. The Origin of Heathenism.

It had its rise when man turned his back on God. It is the sign, the product, and the proof of alienation from God. It is the visible, organised expression of alienation from God. It is the outcome of man's whole corrupt nature.

- (1) It began in *the Heart*;—Man "*did not like to retain.*"
 (2) It worked through *the Imagination*;—He became "*vain in his imagination.*" (3) It pervaded his *Intellect*; "*He professed himself*"

to be wise." (4) It showed itself in *the Body*;—*He dishonored his own body*. And now, corrupt in Heart, in Imagination, in Intellect, and in Body, man was ready for anything. He could not get rid of his sense of dependence, nor of his tendency to worship—but he pushed God away and substituted his own inventions. He became a "Heathen" and an idolater.

II. *The Progress of Heathenism.*

Men did not become low-down debased heathen all at once. There were stages in the down-grade. Paul sets them forth with the clearness of sunlight. Original heathenism was of a higher order. Human nature fell by stages. Idolatry came in by stages. Every step is a further step away from God, not a step towards Him as some would have us think. Here is the order :—

(1) Worship of the *Host of Heaven*—*the creature more than the Creator*. (2) Worship of *Deified Humanity*—*an image made like to corruptible man*. (3) Worship of *Deified Symbols*—*birds and four-footed beasts*. (4) Low down *Fetishism*—*creeping things*.

Paul's presentation of the order of the fall is confirmed by secular history. The earliest and the highest form of idolatry was Sabaeism or the worship of the sun, moon and stars. Then followed hero worship.

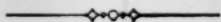
III. *The Judgment of Heathenism.*

It is God who pronounces judgment, and not man. He declares the turpitude of Heathenism—it has changed the glory of the uncorruptible God—it has changed the truth of God into a lie. The whole catalogue of human iniquities then follow in its train. Note the logical order as set forth in the chapter as a whole.

(1) They once knew God, but they did not glorify him as God, nor did they like to retain him in their knowledge. (2) Because of that, they turned aside to image making and image worship, worshipping and serving the created more than the Creator. (3) Because of that, they were given up and given over to a reprobate mind to do the unfitting and unseemly. (4) Because they were given over to a reprobate mind, therefore were they "filled with all unrighteousness."

IV. *The Sentence.*

"*They which commit such things are worthy of death.*" And that, the apostle declares, is "The Judgment of God."



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ENGLISH AND CHINESE CALENDAR.

1893.

CHINESE CYCLE 癸巳 KUEI-SI.


56th and 57th Years of
H. M. QUEEN VICTORIA.

117th and 118th Years of the
INDEPENDENCE OF THE U. S. A.

18th and 19th Years of
H. I. M. KWANG-SHU 光緒.

JAN.	11th & 12th MOONS.	FEB.	12th & 1st MOONS.	MAR.	1st & 2nd MOONS.	APRIL	2nd & 3rd MOONS.	MAY.	3rd & 4th MOONS.	JUNE.	4th & 5th MOONS.	JULY.	5th & 6th MOONS.	AUG.	6th & 7th MOONS.	SEPT.	7th & 8th MOONS.	OCT.	8th & 9th MOONS.	NOV.	9th & 10th MOONS.	DEC.	10th & 11th MOONS.
1 Sun	14	1 W	15	1 W	13	1 S	15	1 M	16	1 Th	17	1 S	18	1 Tu	20	1 F	21	1 Sun	22	1 W	23	1 F	24
2 M	15	2 Th	16	2 Th	14	2 Sun	16	2 Tu	17	2 F	18	2 Sun	19	2 W	21	2 S	22	2 M	23	2 Th	24	2 S	25
3 Tu	16	3 F	17	3 F	15	3 M	17	3 W	18	3 S	19	3 M	20	3 Th	22	3 Sun	23	3 Tu	24	3 F	25	3 Sun	26
4 W	17	4 S	18	4 S	16	4 Tu	18	4 Th	19	4 Sun	20	4 Tu	21	4 F	23	4 M	24	4 W	25	4 S	26	4 M	27
5 Th	18	5 Sun	19	5 Sun	17	5 W	19	5 F	20	5 M	21	5 W	22	5 S	24	5 Tu	25	5 Th	26	5 Sun	27	5 Tu	28
6 F	19	6 M	20	6 M	18	6 Th	20	6 S	21	6 Tu	22	6 Th	23	6 Sun	25	6 W	26	6 F	27	6 M	28	6 W	29
7 S	20	7 Tu	21	7 Tu	19	7 F	21	7 Sun	22	7 W	23	7 F	24	7 M	26	7 Th	27	7 Tu	28	7 W	29	7 Th	30
8 Sun	21	8 W	22	8 W	20	8 S	22	8 M	23	8 Th	24	8 S	25	8 Tu	27	8 F	28	8 W	29	8 Th	30	8 F	1
9 M	22	9 Th	23	9 Th	21	9 Sun	23	9 Tu	24	9 F	25	9 Sun	26	9 W	28	9 S	29	9 M	30	9 Th	1	9 S	2
10 Tu	23	10 F	24	10 F	22	10 M	24	10 W	25	10 S	26	10 M	27	10 Th	29	10 Sun	1	10 Tu	1	10 F	3	10 Sun	3
11 W	24	11 S	25	11 S	23	11 Tu	25	11 Th	26	11 Sun	27	11 Tu	28	11 F	30	11 M	2	11 W	2	11 S	4	11 M	4
12 Th	25	12 Sun	26	12 Sun	24	12 W	26	12 F	27	12 M	28	12 W	29	12 S	1	12 Tu	3	12 Th	3	12 Sun	5	12 Tu	5
13 F	26	13 M	27	13 M	25	13 Th	27	13 S	28	13 Tu	29	13 Th	1	13 Sun	2	13 W	4	13 F	4	13 M	6	13 W	6
14 S	27	14 Tu	28	14 Tu	26	14 F	28	14 Sun	29	14 W	1	14 F	2	14 M	3	14 Th	5	14 Tu	5	14 M	7	14 Th	7
15 Sun	28	15 W	29	15 W	27	15 S	29	15 M	30	15 Th	2	15 S	3	15 Tu	4	15 F	6	15 Sun	6	15 W	8	15 F	8
16 M	29	16 Th	30	16 Th	28	16 Sun	1	16 Tu	1	16 F	3	16 Sun	4	16 W	5	16 S	7	16 M	7	16 Th	9	16 S	9
17 Tu	30	17 F	中正月 1	17 F	29	17 M	2	17 W	2	17 S	4	17 M	5	17 Th	6	17 Tu	8	17 W	8	17 F	10	17 Sun	10
18 W	1	18 S	2	18 S	1	18 Tu	3	18 Th	3	18 Sun	5	18 Tu	6	18 F	7	18 M	9	18 W	9	18 Th	11	18 M	11
19 Th	2	19 Sun	3	19 Sun	2	19 W	4	19 F	4	19 M	6	19 W	7	19 S	8	19 Tu	10	19 Th	10	19 Sun	12	19 Tu	12
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Letter from Macao.

UR long journey of 11,000 miles is ended. We left Brooklyn September 12th, 1892. I preached at the ordination of my eldest son, Clarence Thwing, M.D., at Portland, Oregon, September 20th, my youngest son, Rev. E. Waite Thwing, assisting in the services. The new field of the former is Fort Wrangel, Alaska. We sailed from San Francisco September 28th on the *China*. Six days took us to the Hawaiian Islands and ten more to Yokohama, a quiet pleasant passage. The cholera scare prevented our landing at Honolulu, but Mr. and Mrs. Damon sent to the 28 missionaries aboard three bushels of tropical fruits, with Christian salutations. My three weeks in Japan were filled with unexpected labors of love; a sermon each Sunday, numerous addresses to college and seminary students, and Gospel services among Japanese or at the Seamen's Mission and Hospital. It was my privilege to participate in the Farewell Reception given to Dr. Hepburn, who had served a generation in Japan; to preach a memorial discourse at the first anniversary of the earthquake which destroyed about 10,000 lives, November 28th, 1891, and to deliver the address at the Columbian Celebration, October 21st.

The *Peru* took me to Hongkong in five days. A Sunday service, as on the *China*, and a week day lecture with recitations were desired by the officers, whose courteous attentions added to the pleasure of a delightful voyage. Canton was reached November 11th. After a short stay at Fa-ti near the site of the proposed Insane Asylum, we came to Macao for a month. My son is assigned to Kang-hau, ten days travel or more from Canton by boats. His freight has not all arrived. Furniture and provisions are to be secured. He, with his wife and his sister will labor in this far off town among the Hakkas, a very hopeful field, where there is a chapel and a school. Their nearest neighbors—English speaking—will be five days distant at Lien-chow.

Macao is a picturesque old city, the "Gem of the Orient." Our spacious mansion overlooks the sea from which the monsoons breathe their refreshing gales. This is Thanksgiving week at home, but the mercury in the shade stands at 80° and 110°, or higher, in the sun. Our suite of five rooms is on one floor 110 feet, and their dimensions are ample. There is a broad veranda and below there are quarters for servants. A wall 15 feet high surrounds the building and tropical trees and plants remind us that Calçada de Paz, Kolau, is in the Orient. Ten dollars gold is the monthly rent. A considerable amount of furniture is included. Nearly 50 years ago this old mansion echoed

to jubulations following the treaty which Caleb Cushing completed with China. The groans of coolies imprisoned in the basement were heard some thirty years ago, during the continuance of that nefarious slave trade. When here in 1889 I was the guest of Missionary White who, with two children, lost his life by a railway accident at Elmira, N. Y. The new organ brought from home stands where theirs stood, but the voices that rang forth in song and laugh will never be heard here again. At our Friday evening meeting last week we had a Memorial Service, at which reminiscences were given and Dr. Parker's ode was sung, "Blest are they in Christ Departed." Three nationalities united in our Sabbath worship. Sermon and prayers in English, also an exposition in Cantonese.

E. P. THWING.

Chen-tu, or the Forest City of the West.

THIS beautiful city is rapidly becoming the centre for Western missionary work. The Cosmopolitan nature of the city makes it preëminently suitable for this purpose, while on all sides are rich fields awaiting seed sowers. Chen-tu and vicinity present many excellent features, which ought to be very valuable in the work of evangelization. The plains surrounding the city are watered by mountain streams, which seldom if ever fail, and hence famine is almost an impossibility. These plains extend for miles in appearance, resembling a lake with thousand of islands, as, island-like, bamboo groves cluster around the houses of the farmers. Villages, towns and cities abound, wherein people number as bees in a beehive.

This district might be compared to a crown,—Chen-tu the centre, the surrounding cities the diadems. May the glory of this crown soon adorn the brow of the King of kings! Chen-tu is a very large city, and has considerable intercourse with the North and West. The presence of traders from Thibet and the northern borders, who to the Chinese are foreigners, detract greatly from the curiosity usually exhibited when missionaries enter an inland city. Even foreign clothes are not subjected to greater censure than that which flows from a Chinese witticism, and thus the foreigner is able to visit any part of the city with very little inconvenience. A spirit of inquiry manifests itself among the young men. They are especially anxious to learn English. Chen-tu is a city of *Kung kwans*, a city of retired as well as active officials and merchants. Many of these officials and merchants have been abroad, or, in other words, to Shanghai. They have had many wonderful things to

report on their return, enough at least to make their young hearers inquisitive. As their impressions of things foreign have not been altogether unfavorable, there seems to be, whenever their shell can be pierced, a friendliness to foreigners, which may be of great value to the spread of the truth.

Four missionary societies are represented. The China Inland Mission, under the earnest labors of Dr. H. Parry and his associates, is doing an excellent work. The Methodist Episcopal Mission has lately procured a perpetual lease of a large *Kung-kwan* in the heart of the city and expects soon to erect a hospital. The Church Mission, under the charge of Rev. Mr. Horsburgh, has but a temporary representation. - The fourth is the new Canadian Methodist Mission, which landed in Shanghai Dec. 3rd, 1891, and in Chen-tu May the 9th, 1892. Hospital and dispensary work will have a prominent position in their mission work. The formal opening took place on Dec. 3rd last. Eighteen patients presented themselves on the first day. The fourth day the numbers had increased to over fifty. Calls for the doctors to all parts of the city are daily increasing. The homes of some of the leading officials have been professionally visited. Wheresoever they have gone they have been treated with becoming confidence, which indicates a hopeful future for medical mission work in the city.

The outlook at present for Christian work in almost every department, is very bright. A few years ago Szechuen was almost destitute of missionaries. A few evenings ago in this city, at a union meeting, fifteen earnest messengers of the cross assembled to supplicate a throne of infinite love for the baptism of the Holy Spirit upon the work. Surely the hand of the Lord is guiding His own work in West China.

GEO. E. HARTWELL.

Chen-tu, Nov. 17th, 1892.

*The Collegiate School, Chefoo. Annual Report.
Session 1892.*

THE anniversary of the opening of the school has again come round, and our report begins once more with grateful thanks to God for all the mercies of the past year.

On the 1st of December, 1880, the school opened with three pupils. In 1885 the numbers had so increased that it was found necessary to separate the boys and girls. Since that time two different establishments have been kept up, both of which have had more pupils this year than ever before.

During 1892 forty-seyen boys have been in attendance and many applications for vacancies could not be entertained on account of want of accommodation. It had been hoped that this difficulty would have been put right ere this time, but lack of funds for this special purpose has prevented the building of the new school. As some pupils had been waiting on for a year, however, it was felt that an effort should be made to take them in. Another dormitory, affording accommodation for fifteen boarders, was added to the east corridor. Already every place has been taken up, and still there are more applicants for vacancies.

As far as the masters are concerned our school staff has remained unchanged during the year. In June, however, Miss Webb, who had so ably attended to the boys who were receiving lessons on the piano, left for home, and Miss Johnson most efficiently filled her place till October, when she, too, left to be married. It was with much pleasure that we heard from Rev. J. Hudson Taylor this week that a lady was on the point of starting from England to take up a permanent position as teacher of piano in this school. Through the kindness of Miss Sanderson we have had a most invaluable addition to the teaching strength of the school during the latter half of the year. Miss Hilbold, teacher of French and German in the girls' school, has taken charge of our French classes; and that subject, now receiving the skill and attention it merits, is being enthusiastically studied by the boys old enough to have the privilege of such teaching.

The past year's work has been a heavy one. Pupils and teachers have pulled well together, and the results have been most gratifying. Although it has been the hardest year for work, it has been the most pleasant in our time. Chemistry, Trigonometry and Mechanics were added to the curriculum for the more advanced boys, and have been gone into with considerable zest. Natural History, too, has been receiving some attention, and not a few very good specimens have been added to the collection for the new museum.

The health of the pupils has on the whole been excellent. We had one very mild case of typhoid and one of scarlet fever. Owing to the kindness of Dr. Douthwaite, the honorary medical attendant, we were enabled to have the cases perfectly isolated at once, and both patients had a speedy and thorough recovery. The position of the school, the sea-bathing, the boating, the games, the strictly regular hours for meals, for early retiring and early rising,—all, no doubt, go to maintain teachers and pupils in the generally excellent health they enjoy. Outdoor games have been entered into very heartily. Had we to make a comparison as to the advance in games

and exercises, we should say that during the past year rowing and cricket have shown the greatest improvement. The Autumn Regatta helped to bring out the former, and the latter has been fostered and helped, not only by the masters, but by the friendly matches between the school and the foreign residents and visitors.

It had long been our desire that some outside test, conducted by a public body of examiners, should be made of the work done here. We felt that this would not only be satisfactory to the many friends of our school, and especially to parents and guardians of pupils, but that we who were so employed would find out whether the work we were doing was equal to that of the same class of schools in England. At the same time we wished the pupils to have such a test that, if they passed in their examinations, they should receive certificates that would be of some value to them when they left school.

The College of Preceptors, one of the most important examining bodies in England, met this very need in both points. The high standing of the College in the educational world is unexceptional. Its carefully graded syllabus and its exact requirements need only to be seen to convince one that an ordinary "Pass" certificate in any class should give real satisfaction as to genuine work having been done. When it is understood that failure in any one of the compulsory subjects such as arithmetic, grammar, etc., means a total failure, no matter how good marks may have been received in all the other subjects, some idea will be had of the strict way with which papers are dealt.

The value of the College certificates will be appreciated when it is stated that the holder of a 1st class, who has passed in Latin and Greek, or in Latin and a modern foreign language, is exempted from passing the preliminary examination of the Incorporated Law Society, Pharmaceutical Society of Great Britain, Royal Veterinary College, Institute of Civil Engineers, Registration as a Medical or Dental Student, etc. Indeed a holder of even a 2nd class certificate of the 2nd division is exempted from all of the above examinations, provided that his papers fulfil the same conditions as the 1st class as to languages.

In the last week of June the College conducted an examination here, presided over by Rev. Miles Greenwood, M. A., Chefoo. The very same sets of questions as were being used in Great Britain and Ireland, were given to our pupils, and the very same time was allowed. The results of that examination, which came to hand about a month ago, compare very favourably with those obtained by the home schools. While out of 5,419, the total number of candidates presented in June, 3,350 passed, being barely 60 per cent.;

out of 16 boys' papers sent from Chefoo 15 passed, which shows a percentage of 93.

As in no future report would we feel it necessary to enter at any length into particulars concerning the work of the College of Preceptors, we deem it wise here to name a few of the schools and institutions sending up pupils for examination:—Chesterfield Grammar School; Brighton High School; Victoria College, Belfast; Commercial College, Dumfries; Wellington College, Salop; Newington Academy, Edinburgh; St. James's Collegiate School, Jersey; Upperton College, Eastbourne.

It is with no little pleasure we see the names of some of the old boys figuring honourably now and again in different publications: Elmer Wherry and his brother Fred doing good work at Princeton College, New Jersey; Fred Judd taking his B. A. at Cambridge, England; Jim Leyenberger, having graduated at Wooster University, Ohio, is studying theology at Pittsburg, Pa.; Edwin Judd has obtained a certificate for Mechanical Drawing from the Science and Art Department, South Kensington; Ross Judd has returned from Canada to labour as a missionary in China; and there are more to follow.

The school medal for 1892 has been awarded to Master George Frederick Stooke, Chefoo, the first day-boy who has ever received such an honour. Up to the present time the school medal has been said to be given for "General Improvement." This has not been strictly correct. In future it will be awarded to the Dux of the school, that is, to the boy that has won the highest marks in the College of Preceptors 1st class and in the final written examination for the year. The medal for courteous bearing and gentlemanly conduct has been awarded to Master Ferdinand Caspar Schmidt. It may be remembered that two years ago a lady and gentleman presented the school with two such silver medals and promised that, if the same boy should be the recipient for two successive years, they would present him with a gold one. The gold one is still in the future as the holder of last year's medal has not received the second one. We have in our keeping another beautiful silver shield given by Paul H. King, Esq., Under Secretary, Chinese Maritime Customs, London, to be presented for gymnastics. The opportunities for practising such, during the past year, have not warranted us in giving the shield, so that it will be held over till 1893. The valuable microscope offered at the distribution of prizes last year by C. F. R. Allen, Esq., Her Britannic Majesty's Consul, Chefoo, for the best Natural History collection has, after careful inspection, been awarded to Master Albert E. Cardwell, who leaves us at an early date for England, there to take the London University matriculation with credit to himself, we hope,

and honour to his Alma Mater. Mr. Allen has very kindly repeated his offer for another year, and we have accepted it with many thanks.

It will be found, to the regret of some and to the satisfaction of others, that the class prizes are not so numerous this year. As they are lessened in number, however, the honour of receiving one is increased. Especially is this the case above the Middle Division.

In closing, we would thank all who have contributed in any way to the success of the school during the year. For the kind and encouraging letters we have received from some parents we cannot but express our gratitude. The Shanghai newspapers and periodicals have again made us their debtors by the friendly remarks and full reports they have given of our public days. But above all do we render our thanksgiving to our Heavenly Father who has dealt with us so kindly and given us so many evidences that His Spirit was at work in our midst.

The late Dr. Cameron at the close of his last address to the teachers in our schools said: "Yours is a noble work: a responsible work. No responsibility can be greater than that of training the minds and bodies of the young for the battle of life and of laying the foundation of their eternal well-being. And the blessing of God is upon this as upon all other faithful service." With this word we look forward to the coming year and pray our Father to make us faithful in our service to Him; thus shall the service rendered to our pupils or to our fellow-workers bear His stamp.

ALEX. ARMSTRONG,

Principal.

Chefoo, 1st December, 1892.

Estimating the Population of China.

BY REV. ARTHUR H. SMITH, SHANTUNG.

THE question of the population of China is an antique, which seems to have been viewed from almost every point of vision, with results extremely inharmonious. The reasons for this are sufficiently well known, and have often been explained at length in these columns. It appears to be well settled that no real dependence can be placed upon the Chinese official returns, yet that they are the only basis upon which rational estimates can be based, and therefore have a certain value. So far as we are aware, all efforts to come at the real population per square mile have proceeded

from such extensive units as provinces, or at least prefectures, the foundation and superstructure being alike a mere pagoda of guesses. Some years ago an effort was made in this district to make a more exact computation of the population of a very limited area, as a sort of unit of measure. For this purpose a circle was taken, the radius of which was twenty *li*, the foreign residence being at the centre. A list was made of every village having received famine relief in the year 1878, so that it was not difficult to make a proximate guess at the average number of families. The villages were 150 in number, and the average size was taken as 80 families, which, allowing five persons to the family, gave a total of 60,000 persons. Allowing six miles to be the equivalent of twenty *li*, the population of the square mile is 531, or considerably above the average of the Kingdom of Belgium (the most densely populated country in Europe), which had in 1873 an average of only 462 to the square mile. At a distance of a few miles beyond this circle there is a tract called the "Thirteen Villages," because there are that number within a distance of five *li*! This shows that the particular region in which this estimate was made, happens to be an unfavorable one for the purpose, as a considerable part of it is waste, owing to an old bed of the Yellow River, which has devastated a broad band of land, on which are no villages. There is also a canal leading from the Grand Canal to the sea and a long depression much below the general average, thinly occupied by villages, because it is liable to inundation as in 1890. For these reasons it seemed desirable to make a new count in a better spot, and for this purpose a district was chosen, situated about ninety *li* east of the sub-prefecture of Lin-ch'ing, to which it belongs. The area taken was only half the size of the former, and instead of merely estimating the average population of the villages, the actual number of families in each was taken, so far as this number is known to the natives. The man who prepared the village map of the area is a native of the central village and a person of excellent sense. He put the population in every case somewhat below the popular estimate, so as to be certainly within bounds. The number of persons to a "family" was still taken at five, though, as he pointed out, this is a totally inadequate allowance. Many "families" live and have all things in common, and are therefore counted as one, although, as in the case of this particular individual, the "family" may consist of some twenty persons. To the traveller in this region the villages appear to be both large and thickly clustered, and the enumeration shows this to be the case. Within a radius of ten *li* (three miles) there are 64 villages, the smallest having 30 families and the largest more than a thousand, while the average is 188 families. The total number of families is 12,040, and

the total number of persons at five to the family, is 60,200, or more than double the estimate for the region with twice the diameter. This gives a population of 2129 to the square mile. So far as appearances go, there are thousands of square miles in Southern and Central Chihli, Western and South Western Shantung and Northern Honan, where the villages are as thick as in this one tract, the contents of which we are thus able approximately to compute. But for the plain of North China as a whole, it is probable that it would be found more reasonable to estimate 300 persons to the square mile for the more sparsely settled districts and from 1000 to 1500 for the more thickly settled regions. In any case a vivid impression is thus gained of the enormous number of human beings crowded into these fertile and historic plains, and also of the almost insuperable difficulties in the way of an exact knowledge of the facts of the true "census." In the tables published in "Williams' Middle Kingdom" (Vol. I., p. 264) the population of Shantung for 1812 is given as 28,958,764, and that for 1882, from the Almanac de Gotha, based upon the Chinese Customs returns, as 29,000,000, or almost the same. The former is reckoned on the basis of 65,000 square miles, and the average is found to be 444 persons to the square mile. A large part of Shantung is mountainous, and much of this is wholly waste territory, but some of the mountain districts have a numerous population tucked away in the valleys and wherever there is a spot of arable soil sufficient to afford nutriment. The natives of such districts can with difficulty be persuaded to leave them and go elsewhere. One old man who had done so explained that when he was down on the plain he felt "all-out-doors" (*k'uan-te-huang*), and had to come back!—*The Missionary Review*.

In Memoriam

OF THE

REV. F. HUBRIG, LATE OF CANTON.

The sad intelligence of the death of the Rev. F. Hubrig, on the 4th of September at Berlin, came quite unexpectedly, as he had shortly before written to his friends in China that he hoped soon to join them again and to resume his work in Canton. Evidently the physician on whose authority he entertained such a hope, was not aware of the real state of his health, and thought that he required only good nursing to recover his strength. Mr. Hubrig had started from home with his wife and one of the children to go to Leipzig and place himself in a newly-opened institution to recruit his health, but finding the place quite full,

he could not be admitted, and so he continued his journey to Berlin, where death overtook him, leaving Mrs. Hubrig with eleven children to mourn his loss. We mourn with them, as also do many of the Chinese, for our departed brother had been dear to us, and was beloved by the Chinese.

The mission has sustained a great loss by his death, yet we know that the Lord never errs, and will carry out his purposes even when He lays aside the most useful of His servants.

Mr. Hubrig arrived in China in the year 1866, and was associated with Mr. Hanspach, who was engaged in very extensive missionary work among the Hakka Chinese of the Canton province. He adopted the plan of introducing Christian knowledge among the people by utilising the native schools, inducing the schoolmasters to teach their pupils Christian books, which he provided, such as the *Sam Sz Kin*, *Si Sz Kin* and Bible stories. He also used pictures, illustrating Old and New Testament history, and by these means gave object lessons, thus fixing the great facts of the Christian religion pleasantly in the minds of the scholars. From time to time Mr. Hanspach went round to visit these schools to examine the scholars and to ascertain whether they as well as the masters had done their duty and had been diligent. If all proved satisfactory the masters received a remuneration of one dollar for each boy, and the scholars themselves obtained prizes. As these schools had at one time increased to the number of 150 and were scattered throughout the Hakka country in this province, it was evident that such work required more than one man's strength to do it effectively, especially as these schools were intended to make an entrance to the Gospel in places where it had not been heard of before and where the mind of the people was still full of suspicion as regards the designs of the foreigners. Various experiences were made at that time. In most of the villages the missionaries were welcomed, and the benefit conferred by them on the young folk was appreciated. The Gospel could be preached without hindrance, and conversions of adults took place, so that here and there small congregations were formed, which gave hope for a farther extension of the kingdom of Christ. But in a town called Tam-shui, where it was intended to establish a central school for the education of Christian schoolmasters, the populace showed decided hostility, burned the premises and expelled the missionaries amid the sound of gongs. They had to flee for their lives, and had a narrow escape. It is, however, satisfactory to know that one of the very men who beat the gongs on that occasion, was afterwards converted and proved a most efficient helper in the good cause until his death.

This frustration of the plan of establishing a central school at Tam-shui induced Mr. Hanspach and Mr. Hubrig to settle down in Canton, from which place they extended their work more and more in the province, until Mr. Hanspach, after 15 years' hard toil, which the Lord had signally blessed, returned to Germany, leaving the whole burden of the work upon Mr. Hubrig. Reinforcement had, however, already come from Berlin by the arrival of two brethren, and the work was vigorously continued in all its branches.

Mr. Hubrig bestowed great care on the education of young men for the ministry, and was very successful in thus obtaining a number of helpers, who were very much attached to him, and whom he could trust for the faithful performance of the task allotted to them.

Mrs. Hubrig, who had arrived in 1869, opened a girls' school and worked among the women. The congregations multiplied and the schools were continued as far as oversight was possible. Unfortunately one of the brethren sent out from Berlin died of typhus fever, and the other, who had passed through the same sickness, felt the effects of it long afterwards. The work conducted in Canton required all the energy of Mr. Hubrig, so that it was not possible for him to travel about as much as the satisfactory supervision of the schools demanded, or the tending of the various little flocks seemed to require. It was not one of the missionary societies that had undertaken the work in China, but an association of men which owed its origin to the efforts of the late Dr. Gutzlaff. As now the work increased, they felt seriously embarrassed by want of funds, and although the missionaries by appealing to the merchants and friends of the mission in Hongkong and Canton had succeeded in collecting about a thousand dollars a year, yet the expenses grew beyond the receipts and required a change in the management at Berlin. Mr. Hubrig himself proposed to the committee in Berlin that it should hand over its work to the Rhenish Missionary Society, which had commenced operations in China in 1847.

This was done, but the amalgamation did not prove very satisfactory, nor did it last very long.

In 1877 Mr. Hubrig had to deplore the death of his beloved wife, and returned home in the year following with his two daughters. He came out again to Canton in 1879 with the present Mrs. Hubrig who, during thirteen years, was a loving wife and faithful helpmate to her now deeply lamented husband. The connection of Mr. Hubrig with the Rhenish Mission was terminated on his return from Europe, and he now found himself under the auspices of the Berlin Missionary Society, whose director, Dr. Wangemann, was delighted to add the China mission to their sphere of operations, they having hitherto confined their labours to Africa. Young missionaries were sent out to assist Mr. Hubrig, a suitable house was purchased in Canton, and the work took a new departure. Gradually the out-stations in the country were occupied by European missionaries, thus saving not only much time and money in travelling, but prospering the work in general by a more constant personal supervision.

In the year 1882 a division of the field of labour was agreed upon by the Berlin and the Basel missions. The district of Kwi-shen, in the east of Canton, was marked off as forming exclusively the field of labour of the Berlin Mission, and the regions along the eastern river, and as far as Kia-yin-chu, where the Basel Mission had been working for the past twenty years, was left to their sole care. Some exchange of stations also took place. Basel withdrew from the North-west of Canton and left the field to the Berlin missionaries as far as Nam-hyung, which had been their farthest outpost for many years. This division of labour has been adhered to ever since, and has proved very satisfactory. Mr. Hubrig was not of a strong constitution, but very enduring and persevering. He suffered much from fever, and gradually felt the weakening influence of the climate. In 1887 he made a tour through Kwi-shen, accompanied by his family. On that occasion he had the privilege to open two new chapels, and met with encouragement in various ways. Unfortunately, Mr. and Mrs. Hubrig and all the children got malarial fever; one of the children died on the way back to Canton, and it took some time before the others recovered, feeling for a long time afterwards very weak and disposed to a recurrence of the fever.

In 1890 Mr. Hubrig was present at the Missionary Conference in Shanghai, and was full of praise for the blessing he had derived from it. In January, 1891, the influenza appeared in Canton and laid up Mr. Hubrig and the whole family, except little Elisabeth, who went from bed to bed to nurse the sick. On the 9th of January, twenty-five years had elapsed since Mr. Hubrig was ordained to the ministry. To all outward appearance there was on that day less occasion for rejoicing than for being downcast, as he expressed himself; yet when the children came into the room, singing a song of praise, and the scholars mustered their band and played, and the missionaries congratulated him on the happy event; joy prevailed, and, deeply affected, Mr. Hubrig exclaimed: "The Lord has done great things for us, whereof we are glad." On the 31st March of the same year Mr. Hubrig departed for Europe with his family, fully expecting to return to Canton when he had regained his health and strength. But the Lord's ways are not always our ways. Instead of gaining his strength Mr. Hubrig grew weaker and weaker, until he succumbed, and the Lord called him away to hear the "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Mr. Hauspach had been informed of the pending dissolution and hastened to the death-bed of his friend and former companion in arms. He who on the Chinese battle field had shared with his younger brother many an encounter, was now going to comfort him in his last hour, to point him to the crown of glory after the passage of the valley of the shadow of death. The dying man rested solely on the blood of Christ, as shed for him, and prayed God to accept him for Christ's sake; and after having taken an affectionate leave of his wife, Mr. Hubrig breathed his last, and without any pain passed into the presence of the King. "Yea blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Basel Mission House,
HONGKONG, 16th November, 1892.

R. LECHLER.

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many students of the Chinese language are in want of the excellent edition of Dr. Legge's Chinese Classics, because the first and second volumes have been out of print for several years. The enclosed letter of the venerable author concerning that matter may be therefore interesting and useful to those who wish to

penetrate Chinese literature and knowledge as far as possible with the help of such a learned and proved guide as Dr. Legge.

Perhaps the space of your valuable journal will allow you to publish the letter.

Yours very respectfully,

FR. NITSCHKOWSKY,

Missionary.

FUKWING, November 20th, 1892.

DEAR MR. NITSCHKOWSKY: I have received and read with much pleasure and interest your letter of the 29th July.

I entirely agree with you that it is desirable for a missionary in China to make himself well acquainted with the language and literature of the people. "Desirable" is not a strong enough word to use in the case. To obtain such an acquaintance is the missionary's duty; and if he be the right man in his right place, he will esteem it also his privilege. It is a thought of satisfaction to me that my own labours on the Chinese Classics have contributed in some degree to assist students of Chinese, and especially missionary students.

I know that the first of my volumes has been out of print for several years. But a revised edition of it is now being printed at the University Press here, and copies of it will be on their way to Hongkong before the end of the year.

Of the second volume there are still a few, perhaps about twenty-five copies of it, in stock, and I sent ten copies recently to Lane, Crawford & Co. for sale. I hope the managers of the University Press will proceed to a new edition of the second volume as soon as they have got the first out.

But you refer to the price of the books. I was able by the assistance of a friend to sell my volumes to missionaries at half price, but

the money which he gave me for that purpose has long been exhausted. For several years, indeed, the sales of the Classics to missionaries have not been remunerative to me. Owing to the large commission paid to booksellers in England, Hongkong and Shanghai, and the depreciation of the value of silver, I have not realized from sales the amount of my original outlay. I agreed not long ago with friends in Shanghai that Volume II shall be charged to missionaries \$5, and to others \$6; and Volumes III, IV, V to missionaries \$8, and to others \$13.

However, Vol. I will no more be my own property, but belong to the Delegates of the University. So also very soon with Vol. II.

They will make their own terms with their agents about the price. I will ask them to make some allowance to missionaries in the price; but I cannot say whether they will be willing to do so. All that will come to me from volumes published by the University Press will be a certain percentage on its profits.

With all good wishes,

I am,

Dear Mr. Nitschkowsky,

Yours sincerely,

JAMES LEGGE.

3, Keble Road, Oxford,

September 17th, 1893.

Editorial Comment.

The Editor regrets to announce that through want of leisure from other duties he is unable this month to provide the usual matter for OUR BOOK TABLE.

THE severe language used in Scripture respecting the Nicolaitanes (Rev. ii. 6, 15, 20) is readily understood when we call to mind the fact that these were a class of ill-advised and timid Christians who encouraged their countrymen to avoid persecution by attending heathen feasts and eating things sacrificed to idols. To follow such a course would have been to surrender the most distinctive outward badge of their profession of faith in Christ, and to incur the inevitable risk of sinking back again into the sensual impurity of their old heathen life.

GEORGE MACDONALD says: "To try too hard to make people good is one way to make them worse." This is a true saying, and to none more applicable than to the Christian toiler in heathen lands. The power of precept from human lips is not to be compared with the power of example. "The time for speaking comes rarely; the time for being never departs."

OUR leading article, from the pen of Dr. Goodrich, should command the attention of all students of the Chinese language. A mistaken plan of study in the first one or two years, will mean incalculable loss in the attempt to acquire ready speech. We doubt if there can be a more competent adviser on the subject than this present writer. Mr. Jackson finishes in our current number an able paper on the Higher Education in Mission Schools. Not all will agree in

every particular with the views expressed, but none who read them can fail to be profited by the discussion.

SIGHELE, in his recent work, "The Criminal Mob," says: "A mob is a soil in which the microbe of evil develops very rapidly, and where the microbe of good almost always dies, not finding there the conditions necessary to its life." This, we are told, is because the elements which constitute a mob are diverse, and in a crowd the good faculties of individuals, instead of becoming strengthened, always grow weaker. Or, as Shakespeare hath it, in the mouth of Sir Hugh Evans, "There is no fear of God in a riot." The student of history has occasion to notice that political assemblies sometimes take action contrary to the opinions and better convictions of the individuals composing the greater portion of the body. A philosophical account of this phenomenon has been given in the following terms: "A collection of units of a diverse nature not only would be unable to give an aggregate which would represent the separate characters of the units, but it could not give any aggregate whatever." And yet, it is hardly enough to say, in effect, that this class of assemblies is not homogeneous, and therefore the result of their deliberations is morally inconsistent and indefensible. That great master of men, Von Moltke, is credited with the observation that a very numerous parliamentary assembly allows itself more readily to plunge a nation into war than would a sovereign or a single minister or a small assembly on whom would rest all the responsibility; the deputy who considered that upon himself rests only one share of responsibility out

of five hundred or eight hundred, would very lightly accept that small fraction and easily lend his influence to decisions of the weightiest import. The principle at bottom is the same that controls in a vicious mob. The good traits of individuals sink out of sight in a gathering of angry and excited men, and the person who is humane and magnanimous dare not under these circumstances appear in his own true character for fear of being called a coward. A mob in New York city, during the late civil war, hanging colored men to lamp-posts and kindling the consuming flames under their feet; the Trafalgar-square mob, in London, of a few years since, with its display of brutal violence; the Red and White terror of France, evermore to be deplored and abominated,—all these are one in essential character with the Tientsin and Wusieh riots. A mob is almost invariably more wicked than its components, and sometimes is worse than the worst of them. There is a devil in the average man, which only needs to be let loose to exhibit the dark and forbidding side of human nature. This shows the value of legal and moral restraint: of which, in the long run—if this world is to be permanently improved—the latter force will assert a first importance, since it has to do with the motives of all action.

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To our seeming, the popular theory which inspires the call for large reinforcements in China and India is not wholly based in reason. To attempt the evangelization of the masses in the heathen world by force of numbers, would be a folly like that of the Crusades. A comparatively few men and women of the right character, well sustained by the prayers and practical sympathy of the Church at home, would do more than thrice as many ill-supported, poorly-

equipped, though sincere and earnest, missionary toilers. The true missionary policy comes to us in this lesson of the past: No country was ever yet evangelized but by its own sons.

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THERE is such a thing as Christian anthropology. It should be frankly admitted, however, that Darwinism appears to antagonize the Biblical account of the origin of man, notwithstanding the attempts that have been made to establish an hypothesis of theistic evolution. We are not in haste to reconcile Scripture with present and popular phases of scientific opinion. For example, one need not attempt to reconcile Genesis and Geology until at least some one has succeeded in reconciling the first edition of Sir Charles Lyell's treatise on that science with his last. It is folly to accept in every particular as final the *dicta* of Mr. Darwin, even in his chosen sphere of investigation. Some vital conclusions in the system of that justly eminent scientist are now questioned by high authority; and it is next to certain that we have not yet gathered up all the factors of our problem. As to the theory of "struggle for life," it is perhaps safe to say—*not proven*. We know of wise and learned men who are disposed to affirm the permanence of species, at least until the industry of modern investigators shall have demonstrated another and different conclusion. And where is the irrefragable evidence in favor of the archaeological theory of man's development from savagery? The facts of natural history and geology, and the testimony of history and of psychology, are not altogether on the side of the accepted belief that the primitive state of man was savagery or worse. There are certain indications that barbarism is relapse and not a low stage of progress.

In Central Africa, among the natives on the shores of the Victoria Nyanza, we find ample evidence that instruments of stone and bronze were never used by any of these savage tribes. Alexander Mackay, who had the keen eye of an educated observer, says that "They began with iron and remain so to this day, with no vestige of progression; but traces, on the contrary, of retrogression." It is evident that the common theory of the *kitchen middens* and *flints of the drift* cannot be universally applied. In Central America we find the remains of a civilization so venerable that it has been, and still is, a question whether Europe or even Asia can boast of ruins more ancient; but the men of that far away time have no worthy successors in our day. In Peru a great empire was founded, which excited the admiration of the world, and which continued in grandeur for more than a thousand years. There are vast temples and palaces yet standing to remind us of the art and genius of that mighty race; and it is altogether probable that a portion at least of the present Indian tribes in North-western South America, degraded and oppressed, are the lineal descendants of a people who possessed the unique and wonderful new-world civilization. More painful, even, than the degradation of the Romans, is the example of the weakening and gradual extinction of the power of a race as presented by the modern Greeks. There are men in Athens and in the rural homes of Greece, with the same blood in their veins as those who fought and fell at Thermopylæ, and those who wrought so wondrously in art, poetry, philosophy and statecraft. The change in the intellectual capacity of these people is as astonishing as it is unaccountable. Similar illustrations, and exactly on the line of thought already

intimated, might be given. The fallibility of learned speculation is seldom more strikingly illustrated than among archaeologists. The recently adopted doctrine of deriving the mythology from the cult, instead of the cult from the mythology, will probably render it necessary to rewrite much if not all that has been written on that subject.

PROFESSOR HENRY DRUMMOND, not long after a brief visit to China, gave to the world his opinion that "The band of missionaries in Shanghai is no steady phalanx set in a fixed campaign; but a discordant band of guerillas recruited from all denominations, wearing all uniforms, waging a random fight, and possessing no common programme or method. Besides being confusing to the Chinese, this means great waste of power." We are unwilling to accord the brilliant and somewhat erratic Professor the rare ability as a traveller unconsciously implied in the above remarks. Tarrying only for a few days in a place, the keenest observer might easily be misled, especially where the conditions upon which judgment is to be founded are altogether novel. Doubtless all who love our Lord in sincerity and truth are in sympathy with His last solemn prayer, "that they all may be one." And it is a fact everywhere worthy of recognition that in the Christian Church of to-day, more than ever since the Apostolic time, there is unity of spirit in the bond of peace. Even in Shanghai, outward divisions do not smother or destroy the inward principle. It is a parody on facts to speak of the body of missionaries in this great city as "a discordant guerilla band," "without any common programme or method." It is at least true that they proclaim one only plan of salvation, and make use of one Book as the standard of faith, besides pursuing systematic

methods of teaching in boarding-schools and day-schools; and the missionaries have frequent conferences for prayer and praise, and for consultation with reference to their common work. It is possible that "a random fight" of the description given might appear "confusing to the Chinese," but the real state of things can hardly be said to have that effect. None are more ready than Chinese Christians to accept the fact of differences in national sentiment and individual prejudices; and they are quick to recognize the bond of union that lies beneath varying exterior forms. And yet it is true that more might be done, in and about Shanghai, as elsewhere in China, with reference to an equable division of the field as between the denominations; and there is yet room for Christian men to cultivate the grace of minimizing their differences and magnifying the things upon which they agree.

It has been suggested that our Theological Seminaries at home should provide special training for missionaries sent to the East. The wonder is that this idea has not long since received more practical attention both in Europe and America. Superior men should be selected for definite fields, and carefully instructed in the topography, climatic conditions, history, literature and social customs of the country to which they are assigned. Many a servant of the Church sent to the foreign field has labored under grave disadvantage through absolute ignorance of his environment, being compelled to learn much that has to be known through dear-bought experience. Technical training for a given profession is a principle recognized in the educational world, and ought without unnecessary delay to be applied in reference to the great need in this wide field of Christian endeavor.

WHAT well-grounded objection can be urged to certain minor labor-saving improvements of orthography, such as dropping the *k* from almanack, *u* from honour, the *o* from traveller, and other like innovations? And is there not at least a show of reason in favor of substituting an *s* for a *c* in defence, or a *z* for an *s* in civilise, etc., and the transposing of the final two letters of such words as centre? Are we to conclude that the so-called standard method of English spelling is inflexible and therefore wholly incapable of change for the better? Apparently it is not well understood that the present spelling of the English language is far from satisfactory to eminent scholars of the day. The leading philologists of Great Britain and of the United States—among them, Prof. Max Müller at Oxford and Prof. Whitney at Yale—have repeatedly denounced English spelling as practiced on both sides of the Atlantic. If literature is an art and philology a science, we may as well accept the leadership of learned men on suggested lines of reform. And it is in order here to remark that our way of Anglicizing Chinese vocables is most unscientifically chaotic. Cannot something be done in the direction of a uniform method? One of the committees appointed by the last Shanghai General Conference might help in this matter. THE RECORDER is meditating the adoption of a scheme of Anglo-Chinese words that may be rigidly adhered to in these columns.

DR. GRUNDEMANN, in a late review article, quotes the words of a Tamil, saying that when any of his fellow-countrymen accepted Christianity they ceased to be regarded as Tamils by the rest. Without doubt, this idea largely has its origin in the foreign character of the church buildings and church arrangements.

Dr. Grundemann thinks that there should be some attempt, in regard to building and other matters, to follow the Indian idea of beauty, and so avoid producing the conviction that natives by accepting the faith in Christ become members of a foreign race. The opinion of this intelligent Hindu convert is entitled to more consideration than it is likely to receive. Why should missionaries insist on a style of architecture in a house of worship which is wholly foreign to the national idiosyncrasies of those who are expected to occupy it? Does it not create a certain amount of unnecessary prejudice, if not among the instructed converts at least among the neighbors and the outside multitude generally? Is it not possible to adopt, even in China, a modified type of structure that will secure all the ends desired without giving offense to the native concept of architectural beauty?

MOHAMMEDANISM is said to be aggressive in parts of Africa. Certain it is that the Arabic slave-traders, who are followers of Islam, push with great activity their traffic in human flesh. Not inconsistently, from the standpoint of the Mussulman, efforts are here and there put forth to convert the sons of Africa, turning them from fetich worship to serve and obey the only true Prophet. The subjects of such conversion may have taken one step in the direction of a higher intelligence, but can it be truthfully said that they have reached a more elevated plain of moral, religious and social life? This may be seriously doubted. Is there, at the present time, unwonted activity in the aggressive aspect of this religion? A few months since, two Mohammedans from India passed through Shanghai to the North on some mission to their co-religionists in that part of China. Bombay Mohammedans

have been greatly excited by the visit in that city of ex-Consul General Webb, late of the Philipian Islands, who professes conversion to Islam. He was met at the station by crowds of Borahs and others, who fêted him with garlands of flowers and free lodging. It is reported among the Mohammedan population of Bombay that "thousands" of converts have been won to their faith through the exertions of lawyer Quilliam of Liverpool, although it is known in well informed religious circles that the English pervert has utterly failed to create even a ripple of excitement in said city. Over 20,000 rupees have already been raised in India to enable ex-Consul Webb to enter upon his proposed career as propagandist in America. We need not regard these "signs of the times" with any apprehension, but they are well worth noting. Doubtless the lines are to be more distinctly drawn than ever between essential Christianity and non-Christian faiths. We are in danger of underrating the strength of the enemy—and so overrating our own strength—until he assumes the rôle of aggressor and invader. We would like to see the disciples of Gautama and Confucius make a serious raid in the West. Perhaps the Christianity of Europe and America would then arouse to the demands of the hour.

THE Missionaries' Anglo-Chinese Diary for 1893 is something new, well designed, well executed, and, we doubt not, will be much appreciated. It will be a great convenience to our missionary friends, both while at home and during itinerations. Besides a half page for diary for each day of the year, with both English and Chinese dates, it contains tables for recording Stations visited, Enquirers examined, Baptisms, Marriages, Funerals, Itinerations, Books sold,

Postal-rates, etc., etc., each of these several departments being severally so subdivided as to make a complete record of one's work—if faithfully filled out.

In the Publishers' Notice we observe a request for "advice as to how future issues may be improved," which we doubt not will be responded to, and the Diary eventually become a veritable vademecum with all the missionaries.

Price 85 cts. Presbyterian Mission Press.

The Medical Missionaries' Diary is similar to the foregoing, except that in place of the tables for itinerations, etc., we find the Contents indicate the following:—Register of Dispensary Patients, Vaccination Register, Table of Doses, The Principal Poisons and their Antidotes, etc., etc.,—tables, indeed, which would be useful to a clerical as well as medical missionary.

Price 85 cts. Presbyterian Mission Press.

Missionary News.

—The more experienced missionaries, Dr. Griffith John conspicuously among the number, are trying to influence Hunan from Hankow. During last year ten Hunanese joined the Church in connection with the London Mission at Hankow, and some of them are fine, promising characters. The number of converts does not, however, represent the measure of the influence exerted. Two men, Jen and Huang, recently, when visiting Hankow, though not converted, were led to see the error of their old views respecting the foreigner and his religion, one of them having been successfully treated in the hospital.

—Syle Wei, one of the young Chinese students who recently accompanied Miss Gertrude Howe to the U. S., at a recent examination in mathematics at the Michigan State University, stood highest in a class of 500 prospective freshmen.

—During the last two years the number of C. I. M. missionaries in Szchuen province has been increased from 41 to 48, and the number of communicants has risen from 140 to 176, notwithstanding heavy losses by death.

—Mr. Towson, of Japan (quoted in the *Illustrated Missionary News*), says: "The 40,000 Protestant Christians in Japan of both sexes and all ages are outnumbered even by the *priests* of Buddhism."

—Dr. George W. Knox writes in *The Church at Home and Abroad* that prospects and problems in Japan have changed with the passing years. A few years ago the Church, having overcome the earlier difficulties, was borne along by the incoming tide of Western civilization. Statesmen discussed the proclamation of Christianity as the State religion. But to-day religion no longer attracts general attention. The Buddhists are taking heart, and are working as never before, and even Shinto serves as a centre of opposition with its new profession of extravagant loyalty to the Emperor. But the growth of the Church is constant, though slower than in the past. The people accept it as permanently established. Public sentiment is increasingly Christianized with an ever widening diffusion of a Christian standard of morals. The changed problem is, in a broad view, not evangelization, but education, the nurture and

development of the Church. It is not so much how shall the membership be increased, as how shall the Church itself be fitted for its work. The enlistment of every Christian in practical labors, the exhibition of the Spirit of our Lord in efforts for the salvation of the bodies, minds and souls of men, will solve the second problem: how to maintain the interest of Christians in the Church.

—The work in connection with the Methodist Episcopal Mission in Hinghua district, Fookien province, Rev. W. N. Brewster in charge, has greatly prospered. The native Church now numbers 1948, and the outlook is improving.

—Under the rather startling but really appropriate caption of the "Devil's missionary enterprise," a showing is made of the quantities of intoxicating liquor that went to the Western and Southern portions of Africa in one week recently, in vessels sailing from American and European ports. These vessels all stop at the Island of Madeira, and record of cargoes is made there. In the week referred to (and it was not an exceptional week) there went to Africa 960,000 cases of gin, 800,000 demijohns of rum, 36,000 barrels of rum, 24,000 butts of rum, 30,000 cases of brandy, 58,000 cases of whiskey, and other intoxicants in considerable quantities, the value of the whole, expressed in American money, being \$5,200,000. This means over five millions of dollars weekly to retard the civilization and Christianization of Africa.—*Young Men's Era*.

—Multitudes of Chinese Christians are praying for the conversion of the Emperor. Wisely, or not, it seems to be felt among Chinese Christians that the will of God cannot be fully accomplished while the leaders of the country are unaffected by the truth.

—Rev. Gilbert Reid says that there are six missionary societies at

work in Shantung, all industriously pushing out from sixteen principal stations. The province is practically occupied, excepting only two prefectures.

—The missionary statistics of the world, in round numbers, according to the *Free Church of Scotland Monthly*, are, in part, as follows: Numbers of societies, 280; missionaries of all grades, 7700; native workers (of whom 4250 are ordained), 36,000; communicants, 800,000; adherents, 2,200,000.

—The English Baptist Mission in Shantung has about 120 stations and a native church membership of 2000. This after only twenty years of work. The Mission has no "street chapels." All church members are pledged to personal work among their heathen neighbors. The missionaries have their hands full instructing inquirers and conducting Sabbath services.

—One woman in Shantung, who had been instructed by Rev. Timothy Richard, became the founder of six Churches.

—There has been a revival of Shintoism in Japan. According to official statistics there were, in 1881, 187,357 Shinto shrines; in 1889, 193,291; and since 1889, up to the present time, there has been an increase of 10,000 shrines.

—Rev. Satori Kato, an independent Japanese Christian minister, while being interviewed in Liverpool, England, gave it as his opinion that there is a crying need for making spiritual provision for Europeans in Japan. The loose conduct of European visitors and residents, in his opinion, has a damaging effect upon the Christianizing of Japan.

—Dr. Main, C. M. S. medical missionary at Hangchow, on St. Andrew's Day, opened a small annex to his hospital for the care and treatment of leper-patients. A goodly number of foreign and Chinese guests were present on the occasion. Five candidates for admission were already on the spot.

—At the late meeting of the Episcopal General Convention, U. S. A., Rev. S. R. F. Hoyt, of Iowa, was appointed missionary bishop of China.

—A Christian worker travelling in the interior, records it as his conviction that a superficial knowledge of Christ is very widely spread all over China. More preachers are wanted to instruct the people more particularly and gather them into Churches.

—Rev. A. A. Fulton, of Canton, sends us an account of a work he is carrying on, which is supported by Christian Endeavor Societies in America. We give the following extracts:—

"The field in my charge is known as the 'four districts' and comprises the region from which go nine-tenths of all the Chinese now in America. These districts contain a population of about two millions. Innumerable streams furnish finest facilities for itineration by boat. Along the banks of these streams are thousands of villages easily accessible and almost wholly destitute of any knowledge of the Gospel. By means of medical aid we had no difficulty in going freely into the villages. In no case did we receive any rude treatment. Eight months' active labor was attended with the following results:—The number of patients treated was 7500. Each patient paid six copper cash, about one half cent, for treatment, and was given a small book, or sheet tract. About eight thousand books and selected tracts were distributed. The Gospel was not only preached on the boat but in more than 150 villages. Few of these villages had been entered by any missionary. In these villages a large number of women heard the Gospel for the first time. During this very month more money will be spent in propitiating evil spirits that have no existence than all the Churches in the United States give in one year to foreign missions.

They worship idols because they are ignorant of the Gospel which the Church by systematic effort might soon send to them. Peace prevails throughout almost the entire empire, and thousands of villages are open to Gospel workers. This is our golden time for bold, aggressive, concentrated action. The Christian Endeavor Societies of the Presbyterian Church, each giving two cents per week, could support the entire work of our Church in China, educational and evangelistic, and have \$75,000 to send out and support 50 new missionaries yearly. Within a few days the Gospel healing boat will start out for a second year's work. We fully expect to preach in 300 villages and to reach with the Gospel 25,000 people. Last year in eight months we preached to 15,000 in 151 villages. If four societies can do this, what could not the 4800 societies accomplish by a similar plan?"

THE MARGARET WILLIAMSON
HOSPITAL, SHANGHAI.

A notable incident in the history of this institution occurred on the 7th of December last. A large number of people, Foreigners and Chinese, assembled at the new hospital building to take part in the dedication and opening of the S. Wells Williams' Memorial and Stevens' Wards. Mrs. Seaman presided, gracefully introducing the different parts of the programme. After an opening hymn, and prayer by Miss Johnston, Dr. Elizabeth Reifysnyder gave a sketch of the hospital work from its beginning in 1885 to the present time. Owing to the limited accommodations, the number of in-patients for the whole period was but 853. The dispensary work, however, had reached large proportions, no less than 36,000 prescriptions had been filled and 128,000 out-patients had received attention. The new building, which consists of two large wards for women, one for children, two private rooms, the

necessary bath rooms, linen rooms, etc., and a large consulting and operating room, was put up with money (Ts. 3600) left by the late Dr. S. Wells Williams, and a gift, of more than Ts. 4,000 from Miss Stevens, of Philadelphia, U. S. A. There is only a small appropriation yearly from the U. S., and the hospital work is carried on largely by faith. There is a considerable income from the patients, amounting last year to about \$1100. Dr. Suvong had given \$100, and there had been smaller gifts from various sources. A native lady connected with the hospital, Mrs. Dae, gave a fluent and intelligent address in Chinese. Miss Haygood, of the Woman's Board of the Methodist Episcopal Church, South, then spoke at some length on the subject of women's work for women, from early beginnings in the primitive Church down to the present time. The addresses were received with great favor by the audience, as was richly deserved. Another hymn, and a prayer by the editor of this journal, closed the exercises, when all present were given the opportunity of inspecting the spacious building. The ladies of the medical station, Drs. Reifsnnyder and Gale, and Miss McKechnie, are to be congratulated on the increased facilities for carrying on their work.

ITEMS FROM CANTON.

Our Canton band of missionaries has been reinforced by new arrivals, as well as by the return of some of its well-tried laborers whose absence was sorely felt. Dr. Ruth Bliss, a recent Philadelphia graduate and of Massachusetts birth, is a welcome coadjutor of Drs. Swan and Niles, especially in the absence of Dr. Kerr, who is now in America seeking rest and looking after the interests of the proposed Insane Asylum. He has already purchased and holds the deed of a fine site at Fa-ti, of two and a half

acres of land on the river front opposite Shameen. A small dispensary has been opened in one of the buildings, which will prove a *avant courier* and open the way for the new enterprise to which his attention has been so long turned. Rev. and Mrs. E. Waite Thwing have arrived, and Dr. Henry is gratified in their assignment to Kang-hau, a new field, of which he has had oversight, where there is a chapel and school with a circle of widening interest and hopefulness. Miss Gertrude Thwing will go with her brother to this out-station, ten days or more by boat from Canton. She has labored several years among the Chinese of Brooklyn and comes of a missionary parentage. Dr. and Mrs. Thwing came with their children and expect to be absent from home two years. Mrs. T. is specially interested in Wing-lok and contiguous villages, where she labored in former years. Dr. T. is again preaching at the Protestant Chapel, Macao. On Thanksgiving Day he repeated the oration given at Yokohama at the recent Columbian anniversary. Dr. Clark, of the Endeavor Society, made a short visit and was the guest of Mr. Fulton. A river excursion with a Chinese dinner was one of the novel experiences to which he was treated during his stay at Canton.

It is pleasant to have as our U. S. Consul a man as competent and acceptable as is Hon. Charles Seymour, who has been here ten years. Adding his terms as postmaster at home, he has served under twelve presidents, though a staunch Republican. He was born at Burlington, Vt., Nov. 15, 1821, and for some years edited a daily journal in Wisconsin. Dining with him on his last birth-day, I had the pleasure of hearing from him reminiscences of men of eminence in the political world, whom he once knew, and also of Lyman Beecher, Drs. Blagden, Stone and others of

Boston, whom he also knew. He has been a faithful helper of the missionaries, and an efficient protector of their rights in the midst of violence and persecution. It was largely through his influence that remuneration for losses through riots was secured to them three years ago. With his excellent wife, he is a diligent attendant at Sabbath worship and enforces by example what the missionaries teach by precept. It will be a happy day when all in our mercantile and diplomatic service in treaty ports do that very thing.

M.

ANNUAL CONFERENCE OF THE M. E.
CHURCH, FOCHOW.

The Conference met on the 10th of November, under the presidency of Bishop Mallalieu. The Bishop reached Pagoda Anchorage on the 3rd and started immediately for Hingwha, accompanied by Dr. Sites. He spent the Sunday there, preaching to a very large congregation and baptizing 55 people at the close of the morning service.

The following Tuesday he spent at Hokchiang, and reached Fochow on Wednesday evening. The Conference opened on Thursday morning. The work of the Bishop was characterized by great thoroughness throughout. Never before in any time has any Bishop made such a searching examination of the preachers and their work, native and foreign alike. He was not satisfied with asking the usual routine question: "Is there anything against him?" When a preacher's name was called, he asked him to state definitely what he had done, how he had spent his time, what had been accomplished. The result of all this care, and of his wise counsel and his earnest searching addresses, will, I am confident, be felt through the year in a quickening of spiritual life and a

more earnest devotion to work on the part of every member of the Conference. The session closed full of hope. All the meetings were characterized by a harmony of spirit and a practical application to business, which not only spoke well of the past but promised well for the future.

In addition to the routine business of the Conference, various important committees were appointed, one to translate the new Discipline; another to prepare and publish a new Hymnal, and one to prepare a course of study for preachers, much more complete than any we have yet had. Seven young men just graduating from our Theological School were taken into Conference on probation. One of them spent nine years in the Anglo-Chinese College, and from a man of his training and ability we have reason to expect much.

It is something to have here a body composed almost entirely of native ministers familiar with the methods of church work and able to conduct its affairs under precisely the same rules as govern their brethren in the Conference in America. They are brethren indeed, with the same privileges and the same rights, accepting advice gladly from their foreign colleagues, but not ecclesiastically subject to them. "The planting and training" of the Church has made some progress, where such a body of native ministers exists.

Considerable advance was made during the year in some lines, though not as much as during the year preceding. We have now 3169 members and 2790 probationers, or a total increase over the previous year of 582. The subscriptions to various purposes amounted to \$4264.13, of which \$1691 were for self-support and \$1460 for church building. Considering who our people are, this is a large amount of money.

The Conference adopted unanimously a resolution asking the Board of Bishops to send Bishop Mallalieu to China again next year. This is a most unusual thing for a Conference to do, but it was justified by the excellence and thoroughness of the Bishop's administration, and we hope our request will be granted. Very complimentary resolutions were passed concerning the excellent Consul of the United States at this port, Dr. S. L. Gracey, who has always shown great interest in the progress of our work. It is earnestly hoped, by Chinese and foreigners alike, that the new administration will allow him to remain here.

GEO. B. SMYTHE.

THE RIOT AT CH'EN-K'U-HSIEN.

On Tuesday, 11th October, I set out for ten or twelve days' preaching tour with a native Christian and a Christian servant. Our intention was to start native evangelistic work at Si-siang-hsien (two days from here). But the first night out I had an attack of bronchial asthma so severe that I thought it wise to go home and ask my brother to take my place. Starting early, I arrived at Ch'en-k'u before dinner time, and found that my wife and servants were in a state of alarm, brought about by the wild talk upon the streets that I had poisoned the wells and that the people were going to turn us out of the city. The native women who should have come to class on that day had mostly kept away, only one or two coming, and in a frightened manner calling upon my wife to pray to God to help us.

The next day my brother started off on what should have been my journey, and the same afternoon I sent a letter to the mandarin acquainting him with the rumours and asking for a prohibition to be put out. For a few days I kept

urging him by sending my servant, but with no result. On Monday morning, October 17th, I went to the Yamèn myself and demanded an interview with the "Hsien." All sorts of measures were taken to prevent me, but I was determined, and so, after passing various stages, I saw the great gentleman and asked him personally to have a proclamation put out, so that the people might know that the rumours were untrue. I obtained much courtesy from him and the promise that the proclamation should be put out forthwith. I went home to wait and to pray. Next day afternoon out came the proclamation, fairly in our favour. But evidently the people care little for such waste paper, for the rumours still went on, but not to such an extent as to cause us very much uneasiness. On Thursday night, at 9:30, we were just retired to rest, but the light had not been put out, when a knock came to our door and proved to be the teacher's son with the news that the door of my brother's house had been knocked in. Not thinking very much of it, I got up and intended going over to the Cheng-kai. But before two minutes had passed, stones and other missiles were being thrown at the shutters of our shop, and angry voices, quickly growing louder as the mob increased, told us that we were assailed. Our teacher (living in one *kien* of the shops) remonstrated, but in vain. My wife, gathering up a quilt, fled to Miss Holme's room, where they quickly dressed. I was soon dressed, and going to the back door opening into a quiet lane found that part of the house unassailed. Rousing up our next door neighbours I asked them to take care of the ladies, to which, thank God! they assented. Quickly going back for them, I hurried them into the next house. Then returning, I bolted up the back door and again made my way to the front of the house to help the

teacher. Just as I reached half way across the court-yard, my lamp went out, and as I reached the end of that yard the whole front came in under pressure of the crowd, who poured in with the yell "Ta! Ta!" To look now for the teacher would be to meet death, and as I could not aid him, and he having a better chance than I, a foreigner, I rushed again to the back door and succeeded in opening it before anyone could reach me. Thank God! the way was still clear. Choosing a quiet thoroughfare, I rushed for the Yamén, and upon reaching it roused the doorkeepers. They reluctantly got up and forcibly prevented my entering to rouse the Kuan. After remonstrating with them for a long time, they said, "Forty men have been sent" and "the people are afraid of the King's laws." Entreat as I might, this last sentence was all I could get as a reply. I tried every way to get help, but no one would stir. After being kept for about one hour, I demanded to be let go out and look for my wife and Miss Holme. At last they gave me *two* men as an escort, and we proceeded up the main street. We had not gone many hundred yards before we met a crowd which proved to be our forty Yamén runners (minus 28) in charge of eight prisoners taken upon our premises, and in possession of stolen goods. They made me go back with them to the Yamén, and I had to stand by while the prisoners were searched and secured. This occupied half an hour or more. I kept demanding to be allowed to go and search for the ladies; at last, accompanied with two runners, off I went again with the teacher's two sons, who had come to the Yamén to ask me about their father. Finding my way to where I had placed my wife and Miss Holme for safety I found them all safe. In the next house they had heard all that was going on in our house, and even

now cannot put the yells and cries out of mind. Especially were they tried in faith when they heard the mob yell out, "Tai-tao-liao," thinking it was I who had fallen into their hands. I left them again in one minute and then went into our home to find the teacher. Oh, what a wreck! Window, crockery and furniture smashed, and the most valuable of our goods cleared out. Nowhere could we find the teacher. At last I called him, and he answered from the loft. He had taken refuge there and had pulled the ladder up after him. He was therefore all right, but his goods, including 65,000 cash, had been taken. The Yamén runners then started to return, but I protested, seeing that we had only two men in charge left by the Hsiang-ioh. But as they would go, I called the teacher and our boy to go with them. Hastening in to see my wife again, I told her not to expect me for some time, as I objected taking *in charge* a wrecked home and was going to see the mandarin. We all went back to the Yamén, and had to wait a long time while the prisoners were being beaten, the sound of which I did not like. After all was over, I repeatedly sent in my demand to see the mandarin, and at last again got an audience. He asked me to go quietly back, but I asked him how I could go back to a wrecked home and how I was to sleep without a *p'u-kai*. After much discussion I got him to come with me and see the extent of the damage. He came on horseback and went through the ruins. In our bedroom the only important thing that was left untouched was the box of silver! It was distressing to see our comfortable home all in ruins. I had, in conversation with the mandarin, to tell him that I could not take the responsibility of the house, and asked him to do so. He consented, and asked the teacher and myself to

sleep in the place, to which we consented. Seeing him off, I hastened in again to see my wife, and met Miss Holme just at the door coming to seek me, for my wife was very ill. I managed to carry her into a room in a part of our house that was least disturbed, and where Miss Holme made up a bed with the fragments that remained. The Lord graciously heard prayer, and my dear wife is now well again. The next day we passed among the ruins awaiting my brother from the country and Mr. Easton from Han-chong Fu. Both came to our relief and have helped us in matters which have followed, such as clearing up and settlement with the Kuan. Mr. Easton has been very kind and patient in the whole affair, and his help has been invaluable.

Now, since all is over, we have found out what was the starting point of the riot. On that same evening, about two hours earlier, my brother's servant, left in charge of the Ch'eng-kai house, had locked up the place for a short time while he went to see a blind Christian, who was sick, living near the Yamên. Passing along the street, a boy cried out, "hsien-fuh!" (cutting down charms). He remonstrated, and as

many collected round him, he proposed to go into the Yamên and settle the matter. Three persons went in to accuse him, and the magistrate seized these three and set our man free. But outside the Yamên he found so many collected and waiting for him that he could not pass. He asked for escort and was accompanied by two *Chai-jen*, who left him after going but a little way. Then the crowd set upon him and beat him and left him apparently insensible on the street. Then they made for my brother's house and beat in the doors. But as a neighbour cried out, "No one at home, go to the East Street," they left and set out for our place, with what result I have already narrated. Some few goods have been found, and altogether forty-one prisoners (including those involved) are in prison. We have asked for their release. Some compensation has been given us, but not sufficient for damage done and goods lost. However, we are satisfied and glad to have got off with our lives.

"The Lord has been mindful of us: He will bless us."

ALBERT H. HUNTLEY.

Chin-k'u-hsien, Hupeh.

Diary of Events in the Far East.

November, 1892.

For the relief of the distress amongst the people of Tsingkiangpu, an Imperial grant of 50,000 piculs of rice has been made. Fearing that the transportation of this would involve a great loss of time as well as a large sum of money for freight, the prefect has made arrangements with the parties charged to forward this rice to remit money instead.

28th.—This being the birthday of the Empress Dowager, it was generally

observed throughout the empire. The Shanghai officials on the day named went to the Temple of Longevity to perform the functions attending the occasion. As is the custom, the officials did not hold court to try cases of a criminal nature, and no punishment was awarded on the day in question or on the two days immediately preceding and following it.

It is reported from Foochow that the *Tipaos* of the different districts have been ordered by the authorities to see that all

the opium dens are closed by 9 p.m., and warned that if any customers are found in them after that hour, they will be arrested and handed over to the magistrates at once. It is reported to the officials that a tenth part of the bad characters, who come down from the country for no good purpose, are concealed in these dens until quite late at night, when they issue forth and commit all sorts of atrocities.

30th.—Japanese man-of-war *Chishima Kan* in collision with the P. and O. steamer *Ravenna*, the latter was much damaged, whilst the former was sunk with a loss of sixty-two lives. The boats from the *Ravenna* were able to rescue sixteen persons, including M. Esneault, the French engineer. The wife and child of the latter were among the lost.

December, 1892.

4th.—News received by wire of a riot having occurred at Ichang on Friday evening on the arrival of the *Tituh*, or Provincial Commander-in-Chief. H. M. S. *Essex* landed a force of bluejackets for the protection of the Europeans, and no foreigners were injured. All is now quiet.

7th.—Opening of the S. Wells Williams' memorial and Stevens' Wards of the Margaret Williamson Hospital, Shanghai.

The new buildings consist of two large wards for women, one for children, two private rooms and the necessary bath rooms, linen rooms, etc., and a large new consulting and operating room. The wards are roomy, well lighted and ventilated, supplied with the "Jackson" ventilating grates, which in addition to the bright open fire in the grate supply a large amount of warm fresh air, thus keeping the whole ward at a uniform temperature.

13th.—The British Minister was received in audience at Peking by the Emperor on Tuesday last. The Chêng Kuang Tien in which he was received is in the private gardens, in the part of the Palace in which the Emperor is now actually residing, and Mr. O'Connor entered the Palace grounds through the big official gate, not through the smaller door which was used for the Austro-Hungarian Minister last year.

The following are the particulars to hand of the recent small rising near Newchwang:—

A villager belonging to some unknown sect proclaimed his grandson Emperor, and with half a dozen friends, whom he declared like himself to be invulnerable, marched upon the district city some fifteen miles away. As his following did not increase, he returned home. In the night the *tipao* secretly carried information to the magistrate, who sent a *posse* of constables to arrest these rebels. The constables went to the village, but, alarmed by the story about invulnerability, made no attempt to seize any one, and came back empty handed. Next day the magistrate sent for troops and despatched a force of a couple of hundred men to the village. When the soldiers approached, the rebels set fire to their houses—there were only eight families of them—and marched out boldly to the fray, men and women, about twenty in all, armed with fowling pieces, pikes and cudgels. The soldiers opened fire upon them from a discreet distance but failing to hit any one, began to believe in their invulnerability and to feel that perhaps discretion was the better part of valour. At last, however, one of them bowled over a man, and then they made short work of the rest. A dozen or more were killed and the rest escaped into the hills.

20th.—Mills Nos. 1 and 2, containing 30,000 spindles, belonging to the Osaka Boseki Kaisha, were totally destroyed by fire with great loss of life; over eighty operatives having been burnt to death.

28th.—Opening of the A. E. Main Hospital in connection with the Seventh Day Baptist Mission, Shanghai. In the account given by Dr. Swinney of the medical work of the Institution, she said that the building had room for 40 beds, but as yet only two of the four wards, representing 24 beds, had been opened.

—The Finding of the Court of Enquiry at Yokohama into the collision between the *Ravenna* and the *Chishima Kan* is that there was no fault on the part of the *Ravenna*.

Missionary Journal.

MARRIAGES.

At Glasgow, Scotland, on the 8th Nov., Rev. THOMAS BARCLAY, English Presbyterian Mission, Taiwanfoo, Formosa, to Miss E. A. TURNER, Glasgow.

On the 12th December, at the Cathedral, Shanghai, by the Rev. H. C. Hodges, M.A., JOHN LAMBERT REES, B. Sc., of the London Mission, Shanghai, to FANNY MAY, daughter of George Thornborough, Esq., Manchester.

At Kiukiang, Dec. 30th, 1892, by Rev. L. N. Wheeler, D.D., Consul Andrews being present, Rev. GEORGE W. VERITY and Miss FRANCES I. WHEELER.

BIRTHS.

At Penzance, England, on the 15th November, the wife of G. GRAHAM BROWN, China Inland Mission, of a daughter.

At 15, Miller Road, Shanghai, on 19th December, the wife of the Rev. W. P. BENTLEY, of a daughter.

DEATHS.

At Cambridge, on the 3rd November, 1892, after a very short illness, EDWARD HENRY, third son of the Right Rev. Bishop Moule and Mrs. MOULE, in his 23rd year.

At Shanghai, on 24th December, the wife of Rev. M. B. HILL, Methodist Episcopal Mission.

ARRIVALS.

At Shanghai, on 26th November, Rev. J. S. WHITEWRIGHT and family, Rev. A. SCWERBY and family, Dr. PATTERSON, Rev. WM. BURT, Rev. A. G. JONES (returned) and family and Miss GILBERT, for English Baptist Mission.

At Shanghai, 10th December, Messrs. L. JONES, W. EMSLIE, C. F. BLOM, W. N. CAMERON, A. HOFSTRAND, J. E. BJORKEBEUM, A. R. BERLING, J. T. SANDBERG, C. THOMSON and H. T. FORD, for C. I. Mission.

At Shanghai, 10th December, Dr. GILLISON, M. B. C. M. (returned), S. LAVINGTON HART, M. A., D. Sc., and Mrs. HART, Dr. BESSIE HARRIS, L. R. C. P. and S.,

Miss MARY HARRIS, London Mission, Hankow, Dr. WALTON, M. B. C. M., Hiau-kan, and Mr. J. WALFORD HART, L. M. S., Chungking.

At Shanghai, 14th December, Rev. A. SYDENSTRICKER, wife and family, of the Southern Presbyterian Mission (returned) and Miss ALICE M. STANTON, of M. E. Mission, for Kiukiang.

At Shanghai, 15th December, Messrs. W. S. STRONG and W. WESTWARD, for China Inland Mission.

At Shanghai, 20th December, Rev. S. COULING (returned), for English Baptist Mission, Shantung.

At Hongkong, per s. s. *Verona*, on 20th December, Rev. JOHN C. GIBSON, M.A. and Mrs. GIBSON, English Presbyterian Mission, Swatow and Rev. JOHN STEELE, B.A., of the same Mission, also for Swatow.

At Shanghai, 21st December, Rev. J. E. WALKER and wife (returned), for A. B. C. F. M., Shaowu, Foochow.

At Shanghai, 26th December, Miss E. CHITTENDEN, for A. B. C. F. M.

DEPARTURES.

From Shanghai, 26th November, Miss E. F. CHAPMAN, C. I. M., for Australia.

From Shanghai, 5th December, Rev. and Mrs. V. F. PARTCH and child, American Presbyterian Mission, for U. S. A.

From Shanghai, 9th December, Miss MARY A. FUNK and child of Mr. Z. C. and late Mrs. BEALS, of the International Missionary Alliance, for New York, and Rev. C. S. and Mrs. MEDHURST and family, for U. S. A.

From Shanghai, 17th December, Rev. H. C. and Mrs. HODGES, for England.

VISITORS.

Rev. F. E. CLARK, wife and son, founder and President of the Society of Christian Endeavour, visited Shanghai on their journey round the world. We had the pleasure of having an address from Dr. CLARK on Thursday, 29th instant, in Union Church, and Mrs. CLARK also spoke to the ladies on the following day.

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THE Chinese Recorder

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